

The Improvement Era



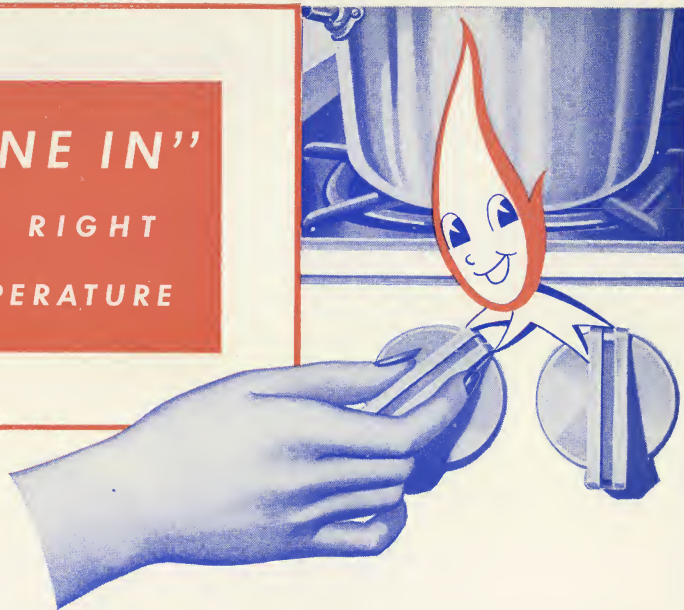
OCTOBER, 1945

VOLUME 48 NUMBER 10

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GAS
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

A CAREFUL study of the life span of various living things, made by the late Dr. Raymond Pearl of Johns Hopkins University, disclosed the following: lower invertebrates live less than a hundred hours; insects, from less than a hundred hours up to seventeen years; fish, up to 267 years; amphibia, up to thirty-six years; reptiles, up to 175 years; birds, nine to 118 years; mammals, one and a half up to one hundred years.

ONE ship may transport six thousand barrels of dried whole milk, a year's production of about five hundred farms.

OMAR KHAYYAM, renowned as a poet, particularly for his *Rubaiyat*, was probably the leading mathematician of his time. His classification and partial solution of cubic equations was the high point of medieval mathematics.

NATURAL sea water seems to contain growth-promoting substances in addition to mineral salts. Experiments by Dr. Claude E. ZoBell prove that no artificially made sea water is as good for the growth of marine bacteria as real sea water.

A BATTLESHIP's fourteen-inch guns have short lives, firing about three hundred shells. The hot gases, starting with a temperature of 3000° centigrade, and at a pressure of twenty tons to the square inch, corrode the inner barrel lining much more than the friction of the shells. The bore is a half-inch or more larger in diameter at the end of the gun's life, and at a range of ten miles, the loss of range is about 1400 yards.

THE drumming grouse makes its drumming sound by rapid strokes of its stiff, concave wings, without the wings touching either each other or the log, motion pictures taken by Dr. A. A. Allen have revealed.

THE common toad does about twenty dollars' worth of work a year by eating an estimated 10,000 garden pests.

A NEW electronic tube has been developed that is capable of amplifying grid currents as small as one hundred thousandth of a billionth of the current an ordinary one hundred-watt light bulb uses. The new tube is useful for the extremely small currents such as produced by photo tubes exposed to starlight.

(Concluded on page 555)

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The Cover

To a temple-building people, the dedication of another temple brings great cause for rejoicing. The latest temple to be completed and dedicated is the one at Idaho Falls, which occurred September 23, 24, 25. The cover is from a photograph by D. F. Davis, adapted by Charles Jacobsen.

Church of the Air Speaker

ELDER SPENCER W. KIMBALL of the Council of the Twelve will deliver the Church of the Air address, Sunday, October 7, at 11:00 a.m., Mountain Time, as part of the one hundred sixteenth semi-annual conference from the Tabernacle. Elder Kimball's subject will be "Foundations for Peace." The broadcast may be heard over C.B.S. stations at one o'clock Eastern Time; twelve noon Central Time; eleven o'clock Mountain Time; and ten o'clock Pacific Time.

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OCTOBER, 1945

VOLUME 48, NO. 10

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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On Peace, 1945

By Katherine Fernelius Larsen

"My peace I give unto you—"

Thou shalt not find it in a world becalmed. Nor in untroubled waters, Nor yet in sheltered harbor, safe From raging fate; But in the soul's sure citadel Lies peace; With courage born of faith, with strength of virtue, With patience born of love, And from the robber years bulwarked by this— The assurance that He lived And liveth yet.

✱

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Executive and Editorial Offices:

50 North Main Street, Salt Lake City 1, Utah.

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Exploring the Universe

(Concluded from page 553)

TWO new valuable products have been made from sugar recently. Vitamin C has been made from beet pulp by a new process at the Bureau of Standards. A new synthetic blood plasma, called dextran, has been developed as a by-product in the manufacture of sugar by a group headed by Professor Arne Tiselius in Sweden. Dextran can be used as a substitute in blood transfusions without regard to the patient's blood group and can be produced in unlimited amounts at a low price.

A MASS survey of forty thousand people in St. Louis County, Minnesota, with X-ray photographs of the chest taken with the aid of a mobile X-ray unit, found one person in two hundred had active tuberculosis.

THE new two-million volt giant X-ray unit can be used to photograph through steel a foot in thickness, and on an eight-inch steel casting a photograph can be made with an exposure of only three and a half minutes compared to the four and a half hours' time with the million volt units. The electrons reach a speed of ninety-six percent that of light before they hit the tungsten target to give off the powerful X-rays.

A SUBSTANCE called Unikel has been discovered in Russia which slows down the dissolving of metals in acids. It is useful in cleaning rust from iron and steel and even polished surfaces.

AFTER the war a new soap that works even in cold water will be available. The new product was developed from petroleum and is a sulfonated product called M P 646. Much used by the U. S. Army, it combines with hard-water minerals to give a finely divided precipitate instead of a heavy curd.

THE aluminum production increased so greatly by war demands will make possible more aluminum products. A thin, flexible, pure aluminum household foil is one product announced, to be used like wax paper. The foil is light-, moisture-, and odor-proof.

OF the eighty thousand cubic miles of water evaporated each year from the oceans, over seventy thousand return to the sea as precipitation, the balance coming from rivers. Of the twenty-four thousand cubic miles of water which fall on the land, one third comes from evaporation from the oceans and two thirds from precipitation of water evaporated from inland water areas and moist soil.

BEFORE the war the United States had 1539 railroad tunnels with a total length of 320 miles. American railroads use for rights-of-way, yards, shops, station grounds, and other purposes, an area equal to almost one-thirteenth the area of the state of Utah.

Toward Freedom from Sin and Adversity . . .

In his newest book, "MAN AND THE DRAGON," Dr. John A. Widtsoe achieves new heights as a champion of truth . . . a counsellor and guide of youth . . . and he points unerringly the way to toward victory over that traditional enemy of mankind, the dragon of adversity, with its many heads of sin and ignorance, superstition, war, and selfish greed.

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* * * * *

HIS MANY MANSIONS

by Rulon S. Howells

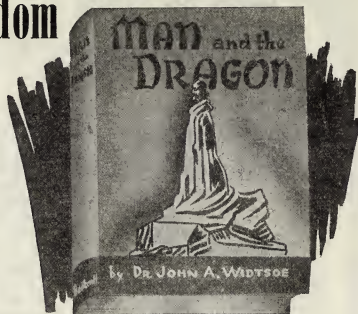
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GETTING THAT

By ALINE T. ROTH

First Foothold

ARE you continually stubbing your toe trying to get that first foothold on the ladder of success?

Well, so did no less a person than the late Thomas A. Edison before he finally got a firm hold on that slippery first rung.

But, you may mentally retort, "After all, he was Thomas A. Edison—a genius—and I don't happen to be one!"

It isn't necessary to think like a genius to get that long-desired start—yet, obviously, it is necessary to think. And perhaps, as in the case of Edison, when he finally got that difficult first foothold, just simple thinking—not the complex cerebral convolutions commonly associated with that of a genius—will do the trick.

It was simple deductive reasoning that enabled Edison to realize his greatest ambition: persuading officials of the Western Union Company to take some of his inventions.

And the simple way Edison finally succeeded, after months of futile attempts, was one of the favorite stories of Dr. Marvin Green, for many years president of the Western Union Company.

Edison had been trying for such a long time to get Western Union officials interested in his inventions that they had begun to regard him as a bore.

One day Edison went to the main office on his usual quest and was greeted by Dr. Green and other officials with a bored smile.

"Mr. Edison, we are unable to get into communication with Albany, and a large amount of business is in peril. I suppose that since you know more about telegraphy than all the rest of us combined, you can locate the difficulty," announced Dr. Green in a teasing voice.

Edison ignored the teasing tone and quietly replied, "If I locate this difficulty in two or three hours, will you take up my inventions and give them honest consideration?"

"Yes, I will," replied Dr. Green, "and I will do it if you succeed in two days."

EDISON left the office amid general laughter of the officials, but their laughter was silenced by awe when Edison accomplished the seemingly difficult feat within an hour.

He did not tell the puzzled officials for several years how he accomplished what to them seemed like a miracle.

He went to a telegraph office, where he was known as an expert operator, and called Pittsburgh. He asked for the best operator there, naming him, and told the Pittsburgh man to call up the best operator at Albany and direct him to telegraph down the line toward New York as far as he could and report back to Edison as soon as possible.

Inside an hour, Edison had this telegram: "I can telegraph all right down to within two miles of Poughkeepsie, but there is trouble with the line there."

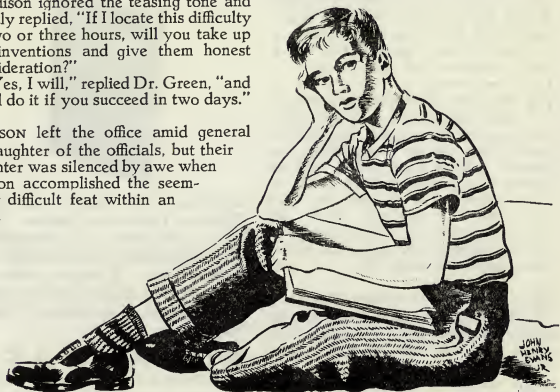
Edison went back to the main office and gravely announced to Dr. Green that if a train should be sent to Poughkeepsie with materials for the work, they would find a break in the line just two miles on the other side of Poughkeepsie and could repair it that afternoon.

Western Union officials begged Edison to tell how he had accomplished the almost miraculous feat, and he quietly replied: "By knowing more about telegraphy than all of you put together, as Dr. Green has said."

The break was located and repaired, and Dr. Green took Edison's inventions.

Thus, by a little simple reasoning, did Thomas A. Edison achieve his great start in life.

And it only takes a simple twist of the imagination to realize the numerous modern conveniences we'd probably be doing without if Edison had grown tired of having his feelings bruised and his toe stubbed, so to speak, in the office of Western Union officials while trying to get that slippery first foothold.



Outstanding Genealogist OF STAR VALLEY STAKE



A. BARBARA SCHALTER

A. BARBARA SCHALTER was born in Wuelfingen, Zurich, Switzerland, on October 12, 1878. Her parents were Jacob Schalter and Anna Barbara Baenniger. She grew from childhood to a happy girlhood in a home of love and kindness.

One day Gottfried Fluckiger, an elder in the L.D.S. Church from Bedford, Wyoming, called at the door of the Schalter home and left a gospel tract, the first one the family had ever received or read. After a prayerful investigation, all of the family, except Barbara, accepted the gospel and prepared to leave for Zion.

Barbara was very angry with the elder and opposed to his teachings because he was a Mormon, but through the prayers of her loved ones, and in a remarkable way, she too became baptized into the Church in October, 1901, and with the others left for Zion on the S. S. *Mayflower* in April, 1903.

She and her sister, Annie Kellesberger, have been devoted to the Church and especially active in gathering family history and in doing temple work. Annie spent eighteen months in the Salt Lake Temple doing work for their progenitors while Barbara worked diligently at home copying names and dates from records received from a genealogist in Switzerland.

To copy and prepare these records for temple work was a tedious job, but the spirit of Elijah was so deeply planted in Barbara's heart that she persisted and copied at least five thousand names, many of these names being secured through the Genealogical Society of the Church in Salt Lake City.

Barbara, besides working on her own family line, has helped many others in getting their records. She has been an inspiration to young and old in the work of salvation for the dead. She has done vicarious work in the Logan Temple for hundreds of her ancestors, never missing an excursion when her health permitted.

—Reported by Katherine Anderson

OCTOBER, 1945

WEATHER FORECAST:
Fair but COOLER

BLANKET FORECAST:
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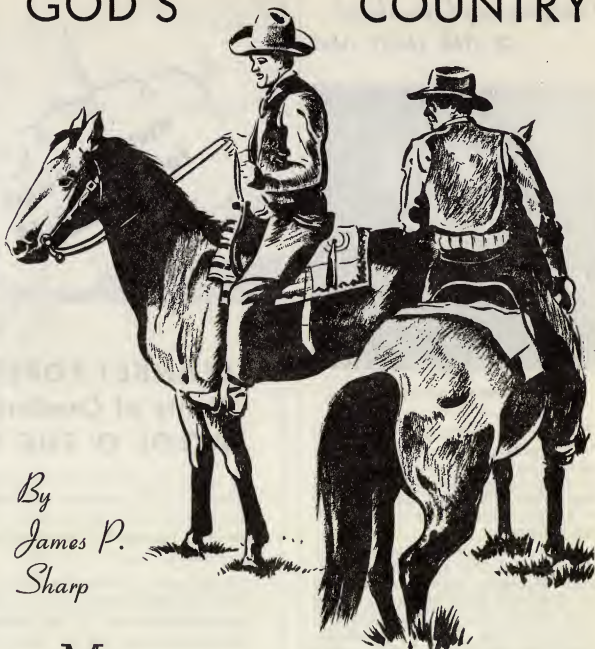
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GOD'S

COUNTRY



By
James P.
Sharp

Illustrated by John Henry Evans, Jr.

MANY years ago the late Judge LeGrand Young sent word for me to call at his office as soon as convenient and to walk right in when I arrived. I did. He was walking back and forth, deep in thought, twirling his glasses in his hand. Seeing me, he told me to sit down. On the table were many law books; more on the chairs and floor. Possibly five minutes later he said, "An important case is coming up, but I believe I have it won right now. What I wanted to see you about—How would you like to take a trip to God's country with me?"

"Me? Not me. I'm not ready to die yet a while."

"You don't understand. Let me explain. I have a cabin at the headwaters of the Weber and two fine saddle animals there. What I want you to do is to go with me, and together we will ride back in the mountains where there are no trails or roads—possibly go where no other white man has ever been. I'm just about worn out with this law business and will have to have a change. I want you to go with me and point out to me the pine tree that has the top branches come out like a five-pointed star. Tell me again the legend of the aspen tree and why so many people think Christ was crucified on one of those trees. Tell me about the habits of the different animals and birds we see, and, in fact, teach me something about nature as it was before the white

man came and cut down the trees, burned great forests, and defaced the face of the land. Will you go with me up there, for that is indeed God's country?"

We talked for some time and finally agreed upon a date, but before the time came to leave, the judge had literally gone to God's country.

* * *

FATHER and I were walking down Brigham Street (East South Temple) when we caught up with a man slowly walking along. "Good morning, Richard. How are you?" Father asked.

"Good morning, John," answered the man who was deep in thought. We had not gone far when he called to us, saying, "Wait a minute and I'll walk with you." Then seeing me he said, "You are just the person I need." To father, "John, the troubles of business and the law firm are slowly wearing me down."

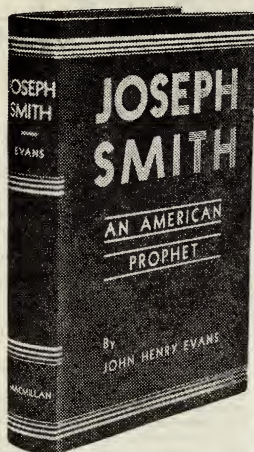
Then to me he said, "I wish you would go with me on a trip to God's country."

"You mean up to the headwaters of the Weber where the timber is tall and thick?" I asked, for I remembered what Judge Young had said.

"That to me is not God's country. Where he really lives is out on the desert where there is no place for evil

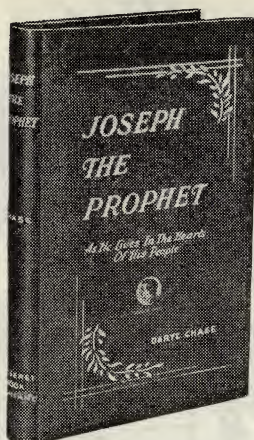
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THE IMPROVEMENT ERA



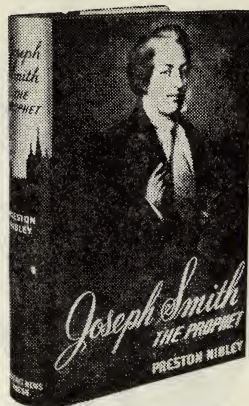
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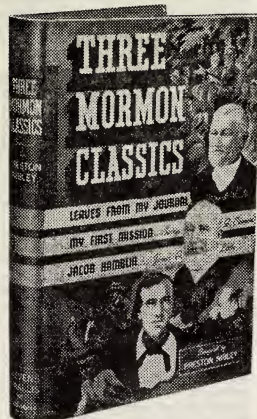
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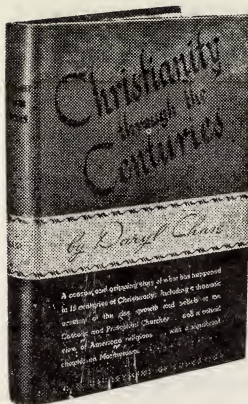
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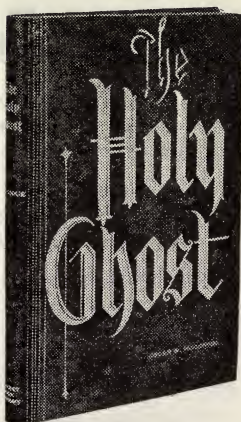
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When the day arrives—and it will—that Fels-Naptha comes home from the wars, let's hope that the greeting in your household will be '*all is forgiven!*'

This famous soap is still 'seeing service' far from home. A large part of the output of the Fels Plant is assigned to special duty in the four corners of the world.

Most women have been understanding and patient about this absence of an essential item in good housekeeping, even though it has made the family laundry an unaccustomed burden. They know that good soap is part of the superior equipment furnished to our fighters.

To all these good-natured, patriotic women we make this promise: when its present obligations are discharged, Fels-Naptha Soap will be back—unchanged—ready to resume its familiar job of making homes bright and washes sweet and white.

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

On the Bookrack

FUNDAMENTALS OF RELIGION

(Charles A. Callis. Deseret Book Co., Salt Lake City. 239 pages. \$1.50.)

TRUE to their title, these radio talks cling to the principles of truth which form the structure of the gospel of Jesus Christ, and into which we build the experiences of life. Jesus the Christ, as the perfect sacrifice, and Joseph, the Seer, open the series. Then in orderly succession, are laid the foundation stones of the gospel, such as the Holy Ghost, pre-existence, the second coming, the millennium, repentance, and the spirit world. There are also interpretations of doctrine in these seventeen talks; and bits of history are garnered in, as for example: the Mormon pioneers, Paul the Apostle, history as a fulfillment of prophecy, youth today, and the governing power of love.

These chapters are doubly valuable because they reflect the teaching and preaching of the gospel of Jesus Christ by a competent gospel student and exhorter to righteousness. For a generation of time, before being called to the apostleship, Elder Charles A. Callis did a stupendous work as president of the Southern States Mission. The missionary spirit is evident in every chapter. There flows from his lips the certain conviction of the truth of the gospel.

As one reads the sound doctrine in this volume, he seems to hear the eloquence of speech and voice which characterizes this apostle to the gentiles of this generation. It is a good book that all, in or out of the Church, may read with profit and enjoyment.—J. A. W.

CHILDREN OF THE COVENANT

(Richard Sewcroft. Houghton Mifflin Company, N. Y. 292 pages. \$2.50.)

THE scene is Ogden, Utah, in mid-pioneer and present years. After a prelude showing the Latter-day Saint Burton family under pioneer conditions, the story concerns itself with the life frustrations, due clearly to her lack of personal beauty and charm, of Esther Burton Curtis; and the misadventures, inward and outward, of her returned missionary son Burton Curtis, due, apparently, to an abnormal sex desire, fostered by loafing. Three returned missionaries parade the pages: first, a young man who drinks, smokes, and is generally untrue to the teachings of his faith; second, a young woman, a moron in intelligence, with a constant "necking" habit everywhere and with every man; and third, the hero Burton, whose childish will mixes right and wrong in his weak mind, until he marries the moron and moves out of Ogden. There may be a few such returned missionaries, but the 25,000 or more living returned missionaries, mostly leaders in their communities, will resent the implication that all are like these caricatures.

"The drunkard 'gentile' who married Burton's sister, now dead, explains that he won his bride because she loved to read, and he was the only other one in Ogden who loved books and the culture they bring. Ogden will not welcome that insinuation.

The book intends, so it seems, to show the decline in power and character of the Mormon people from pioneer days. That attempt is a flat failure, for the situations in the book furnish no basis for the claim.

Altogether it is a depressing book, representing, it seems, an inner conflict of the writer, himself an Ogden boy.

The writer has gifts. He is a good story—*(Concluded on page 607)*

THE IMPROVEMENT ERA

THE TENTH TEMPLE

By President George Albert Smith

FOR the tenth time in this dispensation, through the goodness and blessing of our Father in heaven, we have been permitted to build a temple, sacred to his name and dedicated to his work. Some of these ten temples have been built at great sacrifice, and in our extreme poverty. Some, including the one we now dedicate at Idaho Falls, have been built under comparatively favorable circumstances—but each of them has been built to one great eternal purpose: to serve as a House of the Lord, to provide a place sacred and suitable for the performing of holy ordinances that bind on earth as in heaven—ordinances for the dead and for the living that assure those who receive them and who are faithful to their covenants, the possession and association of their families, worlds without end, and exaltation with them in the celestial kingdom of our Father.

I am here reminded of a story of two brothers who lived in a northern Utah town: The older brother, Henry, was a banker and merchant, and had ample means. The other brother, George, was a farmer, and did not have very much beyond his needs, but he had a desire to do temple work for their dead. He searched out their genealogy and went into the temple and worked for those who had passed on.

One day George said to Henry, "I think you should go down to the temple and help."

But Henry said, "I haven't time to do anything like that. It takes me all my time to take care of my business."

George said, "You are the older brother—you ought to go."

The older brother replied, "You go. You work only in the summertime. You are a farmer. I have to work all the time."

George said, "Well, I have to work, too, but I find time in the winter to go and do temple work."

Henry insisted, "You go and do it. It will be all right with me."

About a year after that, Henry called at George's home and said, "George, I have had a dream, and it worries me. I wonder if you can tell me what it means?"

George asked, "What did you dream, Henry?"

Henry said, "I dreamed that you and I had passed from this life and were on the other side of the veil. As we went along, we came to a beautiful city. People were gathered together in groups in many places, and every place we came they shook your hand and put their arms around you and blessed you and said how thankful they were to see you, but," he said, "they didn't pay a bit of attention to me; they were hardly friendly. What does that mean?"

George asked, "You thought we were on the other side of the veil?"

"Yes."

"Well, this is what I have been talking to you about. I have been trying to get you to do the work for those people who are over there. I have been doing work for many of them, but the work for many more is yet to be done."

"Well, why weren't they glad to see me? I am their relative as much as you are."

George said, "What have you done for them?"

Henry's head dropped, and he said, "I guess I haven't done anything."

"Then," said George, "You had better get busy, because you have had a taste of what you may expect when you get over there if you do not do your part in performing this work for them."

I have thought of this story from the lives of two brothers a good many times. Many people do not understand the seriousness and the sacredness of life; they do not understand the sacredness of eternal marriage. There are some of our people who have no interest in their genealogy. They care nothing about their forebears; at least you would think so by the way they behave. They do not go into the temple to do work for their dead. Of course there are many people who cannot go there. There are those in many places who cannot be married in the temple. There are only a few places in the world where we can be married for eternity, and that is in the temples of God, and all of those temples are on this western hemisphere, with the exception of the one that is in Hawaii. There are also many of our brothers and sisters, all children of our Heavenly Father, who are denied this privilege because of other unavoidable reasons. But if they live worthily and if they would have availed themselves of the privilege if they had been able to do so, they will lose nothing by these temporarily unfavorable circumstances. But think then how much greater is the responsibility of those who live where men and women can be united for eter-

(Concluded on page 602)

The Editor's Page

○ THOU great and eternal God, Father of our spirits, Creator of the heavens, the earth, and all things therein; before whom all things are present, whether past or yet to come; full of mercy and love, guided by wisdom, judgment, and justice in their perfection: In humility and with thanksgiving and with our hearts filled with gratitude unto thee, we approach thee through thy Beloved Son, Jesus Christ, our Elder Brother, who, through the great and exquisite sacrifice wrought out for us, magnanimous beyond our comprehension, made it possible that we might approach thee in humility on this great occasion, with our petitions and supplications, in this House which we have built to thy most holy name.

We pray thee that thou wilt cause our hearts to be purified in thy sight and our faith in thee to be multiplied and increased so that our petitions may reach thy holy habitation and be answered in our behalf in accordance with thy infinite wisdom and love, and grant that the blessings we here seek may be fully realized to thy name's honor and glory.

We thank thee for having raised up thy servant, Joseph Smith, and that thou didst endow him and inspire him and reveal unto him thy great purposes, and that thou didst manifest thyself and thy Beloved Son unto him, and didst cause holy resurrected beings to minister unto him and to confer upon him the Holy Priesthood after the order of thine Only Begotten Son, and its appendage, the Aaronic Priesthood; that thou didst cause to be preserved on gold plates, that they might withstand the ravages of time, an abridgment of the political and ecclesiastical history of thy ancient peoples who occupied this western hemisphere, and of the inspired writings and sayings of their prophets; and that thou didst prepare Joseph Smith to receive and translate these sacred records and make them available to all mankind, that thereby man in our time might have a witness to the divine mission of thine Only Begotten Son, Jesus Christ, in addition to the Holy Bible, and thereby be left without excuse on the last day when all shall be judged of their works and accordingly



PRESIDENT GEORGE ALBERT SMITH

thy Beloved Son by those to whom they had been committed, from Adam down to the present time, through thine ancient prophets, Elias, Moses, Elijah, and Moroni. We thank thee for the many revelations thou didst give to thy servant, Joseph Smith, and didst cause to be published for the benefit and guidance of thy Saints, as well as for all mankind who would believe and follow them; and that thou didst see fit to covenant with thy servant, Joseph Smith, that the keys of the kingdom which thou didst bestow upon him should not be taken from him in this world nor in the world to come, and that thou didst make provision for his successors and their authority to carry forward thy great

Dedicatory Prayer

prophecy, seership, revelation, and of presidency, and with the ability to magnify thy great and holy name. Bless his faithful counselors, Joshua Reuben Clark, Jr., and David Oman McKay, whom thou hast given to advise him and assist him, that they may possess great wisdom and excellent judgment in all matters pertaining to thy Church. Grant that perfect love and confidence may exist in this thy Presidency that they may be united as one in all things pertaining to thy work.

We do thank thee for the labors of all faithful men, the Apostles and Assistants, Patriarch, Seventies, Presiding Bishopric, and all those whom thou hast called to labor as General Authorities in thy vineyard in this last gospel dispensation, as well as those of all former dispensations. We pray that thou wilt sanctify their labors to the everlasting good of all peoples everywhere, and to thy name's honor and glory.

We thank thee for thy plan of salvation, for its magnitude and comprehensiveness, and pray that thy Saints may live to be worthy to learn of thy desires concerning them until they come to a complete knowledge of the truth. We pray that thou wilt hasten the day when righteousness shall cover the earth as the waters cover the mighty deep, and all men walk in thy paths and delight to do thy holy will.

We thank thee for the various offices in thy Holy Priesthood, for high priests, seventies, elders, priests, teachers, and deacons. Wilt thou inspire these, in whatsoever office to which they may be called, to function to the everlasting benefit of all to whom they may minister. We pray that thou wilt bless Zion with all of her interests, in all her stakes, wards, and branches. May her borders be extended until Zion shall be fully redeemed and her inhabitants glorify thy holy name.

Confer upon thy people, and especially upon thy leaders, in all of their various callings, thy precious gifts of love, wisdom, and judgment, knowledge and understanding, faith and the spirit of testimony, light, intelligence and capacity, and every attribute, blessing, gift, and qualification either necessary or desirable for them to have and to enjoy in order that thy great and important work may go forward to consummate its glorious purpose. Father, wilt thou preserve thy Saints in the unity of the faith, in the way of truth, in the bonds of peace, and holiness of life. We pray that the weak may be strengthened and thy Holy Spirit be imparted to all.

We pray for the youth everywhere, and all organizations calculated to develop their character and spirituality, and all which thou hast caused to be

WE do most fervently pray that bate may lose its place in the hearts of men and love may enter and abide therein.

be rewarded by a kind and loving though just and merciful Parent.

We thank thee for the restoration of the gospel in its fulness in these latter days, and that Joseph Smith was directed to organize The Church of Jesus Christ of Latter-day Saints, and that thou didst reveal unto him the proper order thereof, including apostles, prophets, pastors, teachers, and evangelists. We thank thee that thou didst restore in these latter days through the Prophet Joseph Smith the keys of each of the former dispensations of the gospel of

work. We refer to Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, thy great representatives. We are grateful for their ministries and for the marvelous accomplishments each in his time was able to achieve under thy divine guidance.

We are grateful unto thee for those who now preside over thy Church. We pray that thy servant, George Albert Smith, may be endowed of thee with a vigorous body and mind, with health and strength, and with the spirit of

... IDAHO FALLS TEMPLE

Delivered by

PRESIDENT GEORGE ALBERT SMITH*

September 23, 1945

established for their blessing and instruction, including the Primary Association, Sunday Schools, Young Men's and Young Women's Mutual Improvement Associations, the Church educational system, including the seminaries and institutes, and all the quorums of the priesthood that have to do with the teaching and instruction of the youth. May thy Holy Spirit be richly imparted to thy young sons and daughters, that their faith may be enlarged, that they may walk righteously and circumspectly before thee. We seek thy blessing for all those who in any way devote their time in teaching the youth of Zion, that they may exercise great wisdom and judgment. May they be inspired in their guidance of thy precious little ones to lead them into paths of truth and righteousness, that thereby the youth may lay a foundation upon which to establish righteous character and become useful in developing thy Church and Kingdom in the earth.

WE THANK THEE for having raised up thy servant, Joseph Smith, and that thou didst endow him and inspire him and reveal unto him thy great purposes and that thou didst manifest thyself and thy Beloved Son unto him. . . .

We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose. May they too be privileged to enjoy as the fruits of their union a noble posterity which, we pray thee, may be taught at their mother's knee to believe in thee and in the divine mission of thy Beloved Son.

We thank thee, O our Father, that thou didst restore that grand and glorious principle of marriage for eternity, and didst bestow upon thy servant the power to seal on earth and have it recognized in the heavens. We acknowledge this privilege as one of thy most marvelous gifts to us. May all the youth of thy Church come to know of its beauty and of its eternal importance to them, and to take advantage of it when they marry. May they, our Father, on the other hand, realize fully that the glorious opportunity for eternal companionship of husband and wife, and the power of eternal increase, may be forfeited by them if they fail, through negligence or indifference, to conform to thy requirements, or if having taken

advantage thereof, they may still through improper conduct lose their blessings.

Wilt thou, O Father in heaven, remember the Relief Society throughout the length and breadth of the Church. May those who engage therein, either as officers or teachers, be abundantly rewarded for their unselfish sacrifices, for the services they render, for their acts of mercy and kindness, and for their ministrations to the sick, the needy, and the unfortunate. We pray thee that in their homes and in their responsibilities they may enjoy the rich companionship of thy Holy Spirit.

Thou, O Father, hast commanded mankind to subdue the earth, and also

of love and peace; that they may be inclined to follow the admonitions of thy servants that thereby the peace now enjoyed by them may be made permanent, and the day of the coming of thy Beloved Son hastened. We do most fervently pray that hate may lose its place in the hearts of men and that thy peace and love may enter and abide therein. We also pray that thy sons and daughters who have been required to participate in the great conflict to preserve liberty, may return to their homes and engage in wholesome and useful pursuits, and contribute to the building up of thy kingdom in the earth. May they whose release from the armed services, for any reason may be delayed, be abundantly blessed of thee and comforted, and be preserved in health and strength and righteousness, and may the day of their union with their loved ones at home come as speedily as possible.

Wilt thou, O Lord, have in remembrance the promises made by thee to Judah in his stricken and scattered condition. Hasten the time when he shall be restored to the land of his inheritance. Remove from him thy displeasure, and may the days of his tribulation soon cease, and Jerusalem rejoice, and Judah be made glad for the multitude of her sons and daughters, for the sweet voices of children in her streets, and for the manifold blessings thou wilt pour out upon them.

Remember, O Lord, thy promises to Israel, whom thou didst cause to be taken captive and scattered among the heathen and to be dispersed throughout all countries, that thou wouldst again gather them from among the nations whither they had been scattered. Wilt thou, O gracious Father, in thy wisdom and mercy, speedily fulfil thy promises unto Israel and cause that they may again be gathered and hearken unto the voice of thy servants, the prophets, and thereby merit the rich blessings thou hast promised them when they acknowledge Jesus Christ, thy Beloved Son, as their Redeemer.

O Father, remember thy promises made unto thy holy prophets regarding the remnants of those that thou didst lead unto this western hemisphere, that

(Continued on next page)

*Delivered also by President George Albert Smith, President J. Reuben Clark, Jr., and President David O. McKay at subsequent sessions, September 24 and 25, 1945.

DEDICATORY PRAYER

(Continued from preceding page)

they should not be utterly destroyed but that a remnant should be preserved which would turn from their wickedness, repent of their sins, and eventually become a white and delightful people. May the day speedily come when those promises will be fulfilled.

We thank thee, O God, for the choice land upon which we reside, and for the marvelous promises thou hast made concerning America, that it should be free from bondage, and from captivity, and from all other nations under heaven so long as the inhabitants of the land should worship the God of the land who is Jesus Christ. Thou hast revealed unto us that in the great controversy which took place in heaven that the cornerstone of thy plan of salvation was the free agency of man, and that Lucifer, who was an angel in authority in thy holy presence, proposed a different way; that Lucifer's plan was rejected because the effect of its application would be to deprive thy children of their free agency. When Lucifer's plan was rejected by thee, he rebelled against thee; there was war in heaven and he and his followers were cast out.

We thank thee that thou hast warned us by revelation that Satan would deceive the nations in our time. Thou hast said, "I will give you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations." As we look about in the world among the various countries, we find philosophies and forms of government the effect of which is to deprive men of their free agency, but by reason of thy timely warning to us, we know that they are not approved of thee. Since the God of this choice land is Jesus Christ, we know that his philosophy of free agency should prevail here. Thou didst amply demonstrate this great principle to us by raising up wise men for the very purpose of giving us our constitutional form of government, concerning which thou hast said:

"... I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles: That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose . . . (D. & C. 101: 77-80.)

There are those, our Heavenly Father, both within and without our borders, who would destroy the constitutional form of government which thou hast so magnanimously given us, and would replace it with a form that would curtail, if not altogether deprive, man of his free agency. We pray thee, therefore, that in all these matters thou wilt help us to conform our lives to thy

desires, and that thou wilt sustain us in our resolve so to do. We pray thee that thou wilt inspire good and just men everywhere to be willing to sacrifice for, support, and uphold the Constitution and the government set up under it and thereby preserve for man his agency.

We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document.

Wilt thou, O our Father, bless the Chief Executive of this land that his heart and will may be to preserve to us and our posterity the free institutions thy Constitution has provided. Wilt thou too bless the legislative and judi-

cary with joy and singing . . . And the parched ground shall become a pool, and, the thirsty land springs of water . . ." (Isaiah 35:1-2, 7.) For the fertility of this land which, once most undesirable and forbidding, now produces in rich abundance delicious grain, fruits, and vegetables, we are most grateful. We too express to thee our joy in beholding great mountains towering majestically toward the sky to inspire thy children to look up, as well as around them, that they might enjoy thy handiwork.

We thank thee, O God, for sending Elijah, the ancient prophet, to whom was "... committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a

CONFER upon thy people, and especially upon thy leaders, in all their various callings, thy precious gifts of wisdom and judgment, knowledge and understanding, faith, and the spirit of testimony, light, intelligence and capacity, every attribute, blessing, gift, and qualification either necessary or desirable for them to have and enjoy in order that thy great and important work may go forward to consummate its glorious purpose.

cial branches of our government as well as the executive, that all may function fully and courageously in their respective branches completely independent of each other to the preservation of our constitutional form of government forever.

We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah that "... out of Zion shall go forth the law and the word of the Lord from Jerusalem."

We pray that the barriers which have blocked the pathway to the preaching of the gospel to the inhabitants of many of the nations may be broken down or swept aside so that thy servants, the missionaries, may carry the gospel of peace and good will to the honest in heart in every nation under heaven.

Our hearts are filled with gratitude toward thee, O God our eternal Father, that thou didst cause thy Spirit to move upon our forebears and inspire them to come to this goodly land, declared by thee to be choice above all other lands, where they might worship thee untrammelled; that thou didst promise, "The wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice

curse." We thank thee that he was sent to thy servant, Joseph Smith, to confer the keys and authority of the work for the dead, and to reveal that the plan of salvation embraces the whole of the human family, that the gospel is universal in scope, and that thou art no respecter of persons, having provided for the preaching of the gospel of salvation to both the living and the dead. We are most grateful unto thee that salvation is provided for all who desire to be saved in thy kingdom. May it be pleasing to thy people to search out the genealogy of their forebears that they may become saviors on Mt. Zion by officiating in thy temples for their kindred dead. We pray also that the spirit of Elijah may rest mightily upon all peoples everywhere that they may be moved upon to gather and make available the genealogy of their ancestors; and that thy faithful children may utilize thy holy temples in which to perform on behalf of the dead all ordinances pertaining to their eternal exaltation.

Bless all those who shall be workers in this Temple, whether they be officers, ordinance workers, or caretakers. May they fulfill the functions of their respective callings in accordance with the spirit and purpose of it. May all ordinances to be performed in this House, including baptisms, confirmations, washings, anointings, sealings, endowments, and all that is done, be acceptable unto thee. Bless, we pray thee,

Dedicatory Prayer

those who make and copy records that their work may be accurate and acceptable unto thee; and also those who have labored in the erection of this thy Holy House, or who have contributed of their means or time toward its completion. May their reward be sure and their joy complete.

We are grateful, Heavenly Father, that we have been permitted to rear this temple on this beautiful spot, upon the bank of one of thy majestic rivers, the waters of which have made it possible for thy faithful Saints residing here to subdue the land and establish delightful homes.

We thank thee for the means that thou has placed in our hands that have been utilized in constructing this edifice and preparing it for holy purposes.

We now present ourselves before thee in humble gratitude and with hearts filled with praise and thanksgiving that thou hast seen fit to permit us to complete this sacred building, which is now finished and ready to be dedicated to thee and to thy most holy name. And today we here and now dedicate this Temple unto thee with all that pertains unto it that it may be holy in thy sight; that it may be a house of prayer, a house of praise and of worship, that thy glory may rest upon it and thy holy presence be continually in it; and that it may be an acceptable abode for thy Well-Beloved Son, Jesus Christ, our Savior; that it may be both sanctified and consecrated in all its parts sacred unto thee, and we pray that all those who may cross the threshold of this thine House may be impressed with the holiness of it, and deport themselves therein with righteous conduct, and may no uncleanliness ever pass its portals. We pray now that thou wilt accept this Temple as a free-will offering from thy children that it will be sacred unto thee. We pray that all that has been accomplished here may be pleasing in thy sight, that thou wilt be mindful of this structure at all times that it may be preserved from the fury of the elements and from unhallowed influences of every kind.

Wilt thou, our Heavenly Father, let thy presence be felt here always, that all who assemble here may realize that they are thy guests and that this is thy House.

In the authority of thy Holy Priesthood, we dedicate unto thee these grounds, this building in all its parts, from foundation to capstone, together with all that appertains thereunto, including furnishings and equipment and all facilities, and we pray that accepting this our offering thou wilt preserve the same from decay and the ravages of time. We now present this precious Temple unto thee, Holy Father, with all that pertains to it, inside and out, with our love and gratitude, and pray that thou wilt accept of our offering, and unto thee we ascribe all honor, glory, and praise forever through thy Beloved Son, Jesus Christ. Amen.

OCTOBER, 1945

DEDICATION PROCEEDINGS

By ALBERT L. ZOBBEL, JR.
of the Editorial Staff

WE CAME in from a windy, cold, and dreary morning into the quiet Sabbath day solitude of the House of the Lord for the first dedicatory session. Quickly and almost inaudibly the congregation of some three thousand Saints took their assigned places. Somewhere in the background an organ played—an organ much like we have in many of our ward chapels—playing such thoughtful hymns as would invite hushed reverence—"O My Father," "As the Dew," and "I Need Thee Every Hour."

The organ stopped for a moment—and then even the scratching of our pens was disturbingly audible as we sat in one of the most sacred rooms of that Holy House.

Then the organ began "Sweet Hour of Prayer," as if transposing the thoughts of the assembled multitude into music.

The Prophet of the Lord, President George Albert Smith, entered, and we stood to welcome him. Then all was silence, and the organ played on.

President Smith began this sacred meeting by saying that this was the first general meeting of the Church that it had been his responsibility to conduct since being called to the Presidency of the Church in May.

The programs of all dedicatory sessions are here outlined, including the Monday evening session, which was announced Sunday morning to take care of the overflow members, who, if it had been possible, would have been seated on the spacious Temple lawns during the Sunday services.

FIRST SESSION—Sunday, September 23, 10:00 a.m.: Song, "Come, Come Ye Saints," by the West Pocatello Stake and the congregation. Prayer, President Albert Choules of the Teton Stake. Song, "Softly Beams the Sacred Dawning," by a double mixed quartet from the Teton Stake. Opening address, President George Albert Smith. Address, President J. Reuben Clark, Jr. Address, President George F. Richards. Dedicatory Prayer by President George Albert Smith. Hosanna Shout led by President David O. McKay. Song, "Hosanna Anthem," by the choir. Address, Elder John A. Widtsoe. Address, Elder Mark E. Petersen. Song, "Song of the Redeemer," by the choir. Prayer, President William P. Whitaker of the Pocatello Stake.

SECOND SESSION—Sunday, 2:00 p.m.: Song, "Let the Mountains Shout For Joy," by the choir from the Boise and Nampa Stakes. Prayer, President Charles S. Clark of the Cassia Stake. Song, "My Testimony," by a young women's chorus from the Twin Falls Stake. Opening address, President George Albert Smith. Address, President David O. McKay. Address, Elder Joseph Fielding Smith. Address, Elder Antoine R. Ivins. Dedicatory Prayer by President George Albert Smith. Hosanna Shout led by President David O. McKay. Song, "The Spirit of God Like a Fire Is Burning," choir and congregation. Address, Bishop Joseph L. Wirthlin. Address, Elder Ezra Taft Benson. Song, "Grant Us Peace," by the choir. Prayer, President Z. Reed Millar of the Boise Stake.

THIRD SESSION—Sunday, 6:30 p.m.: Song, "For the Strength of the Hills," by the congregation and the choir from the Blackfoot Stake. Prayer, President

Joseph E. Williams of the Blackfoot Stake. Song, "Holiness Be the Portion of the Lord," by a chorus of nine women from the Shelley Stake. Address, President George Albert Smith. Address, Elder Stephen L. Richards. Address, Elder John H. Taylor. Address, Bishop Marvin O. Arnsperg. Dedicatory Prayer by President George Albert Smith. Hosanna Shout led by President David O. McKay. Song, "The Spirit of God Like a Fire Is Burning," by the choir. Address, Elder Oscar A. Kirkham. Song, "Let the Mountains Shout For Joy," by the choir. Prayer, President J. Berkeley Larsen of the Shelley Stake.

FOURTH SESSION—Monday, September 24, 10:00 a.m.: Song, "Redeemer of Israel," by the congregation and the choir of the North Idaho Falls Stake. Prayer, Patriarch James Duckworth, former president of the Blackfoot Stake. Song, "Give Thanks," a number written especially for the temple dedication by Anna Edwards Watson and sung by a ladies' sextet from the Yellowstone Stake. Address, President George Albert Smith. Address, Elder Albert E. Bowen. Address, Elder Marion G. Romney. Address, Presiding Bishop Le Grand Richards. Dedicatory Prayer read by President David O. McKay. Hosanna Shout led by President George Albert Smith. Song, "Hosanna Anthem," by the choir. Song, "Lo the Mighty God Appearing," by the choir. Prayer, President David Smith of the North Idaho Falls Stake and president of the Idaho Falls Temple.

FIFTH SESSION—Monday, 2:00 p.m.: Song, "High on the Mountain Top," by the congregation and the choir of the Rexburg Stake. Prayer, Elder Austin, former president of the Brigham and the Idaho Falls Stakes. Song, "O Divine Redeemer," a vocal duet by Arch Gardener and Song, "Hosanna Anthem," by the choir. Address, President George Albert Smith. Address, Elder Joseph E. Merrill. Address, Elder James S. Henshaw. Address, Elder F. Smith. Dedicatory Prayer read by President J. Reuben Clark, Jr. Hosanna Shout led by President David O. McKay. Song, "This House Dedicated to Thee," by the choir. Address, Elder Thomas E. McKay. Address, Elder Milton R. Hunter. Song, "Glorious Things of Thee Are Told," by the choir. Prayer, President Peter J. Ricks of the Rexburg Stake.

SIXTH SESSION—Monday, 7:15 p.m.: Song, "For the Strength of the Hills We Bless Thee," by the congregation and a quartet from the Idaho Falls Stake. Prayer, J. Mayers. Address, Elders J. Mayers, "O My Father," by the quartet. Address, President George Albert Smith. Address, Elder Charles A. Callis. Address, Elder Clifford E. Young. Dedicatory Prayer read by President David O. McKay. Hosanna Shout led by President David O. McKay. Song, "I Need Thee Every Hour," by the quartet. Address, Elder Richard L. Evans. Song, "The Spirit of God Like a Fire Is Burning," by the congregation and the quartet. Prayer, Fred Schwendimann, second counselor in the Idaho Falls Temple presidency.

SEVENTH SESSION—Tuesday, September 25, 10:00 a.m.: Song, "I Know That My Redeemer Lives," by the congregation and the choir of the Idaho Falls Stake. Prayer, President John M. Homer of the Idaho Falls Stake. Song, "The Seer," a baritone solo by Merrill M. Tew of the Big Horn Stake. Address, President George Albert Smith. Address, President David O. McKay. Address, Elder Nicholas G. Smith. Dedicatory Prayer read by President J. Reuben Clark, Jr. Hosanna Shout led by President David O. McKay. Address, Elder Harold B. Lee. Song, "Song of the Redeemed," by the choir. Prayer, President Thomas B. Croft of the Big Horn Stake.

EIGHTH SESSION—Tuesday, September 25, 2:00 p.m.: Song, "Come, Come Ye Saints," by the congregation and the choir from the Rigby Stake. Acknowledgments by President J. Reuben Clark, Jr. Prayer, John R. Seyfer, first counselor in the Idaho Falls Temple presidency. Song, "Bless This House," by a quartet from the Rigby Stake. Address, President George Albert Smith. Address, President J. Reuben Clark, Jr. Address, Elder S. Dilworth Young. Dedicatory Prayer by President George Albert Smith. Hosanna Shout led by President David O. McKay. Song, "Let the Mountains Shout For Joy," by the choir. Address, Elder Spencer W. Kimball. Closing remarks, President George Albert Smith. Song, "Softly Beams the Sacred Dawning," by the choir. Prayer, President James D. Hoggan of the Burley Stake.

AS THIS issue of *The Improvement Era* goes to press, we learn that an automobile accident has seriously injured Mrs. Marba C. Josephson, our associate editor, and has taken the life of her husband Newel F. Josephson. To her and her splendid family our love and sympathy go out beyond the power of our expression.

May the power that comes from God, the help of heaven, bless her and restore her speedily to health, and sustain her and her family in this terrible loss.

The AWESOME TASK OF

By President

AT the close of this great gathering there is no need for extended remarks. I join in every word of thanks that has been uttered because hostilities have ceased, in every prayer for peace, and in every invocation for the comfort of God to come to those who mourn, to those who suffer from disease, to those who are wounded, maimed, and crippled. May God be good to them. I make my own every word of gratitude to those who have by their service, their hardship, their suffering, and their sacrifice, made us the victors instead of the vanquished. May God sanctify all this to the blessing of all mankind.

Some seem to contemplate that we shall coerce the minds and spirits of these peoples. But God himself does not do that. We must come to them with the law of the brotherhood of men, and with mercy, justice, and the love of peace. For peace will not come to the earth while a hundred odd millions of people seethe with hate and vengeance in their hearts. They must be led, not driven, to peace.

Yet we come to our task of self-

PEACE will not come to the earth while a hundred odd millions of people seethe with hate and vengeance in their hearts.

For me this hour of triumph is the most solemn in all our natural records, perhaps indeed the most fateful in all profane history, not alone from the magnitude of the victory, but from what we and our allies have undertaken to do. Nations take new places, ourselves among them. I wish to say something about this.

In the dispensation of Providence we come to a new era. We may not ignore or shun the part and place we have taken therein, won by the force of our arms.

We must come to this new service both with courage and humility, and with full understanding; we must not be in ignorance about what we ought to do nor what we have in mind doing.

We have fully subjugated, enslaved as nations, two mighty peoples; we are to determine how much of liberty we shall permit the individuals thereof to enjoy.

While we are familiar with the concepts and aspirations, the intellectual life, the cultural achievement of one people, for they are cast in our mold, however much they may, at the moment, be malformed; yet on the other hand, the like elements of character of the other nation are in large part a sealed book to us.

We are to assume, for better or worse, the responsibility for the economic, cultural, intellectual, and spiritual welfare of a hundred odd millions of people, whose every existence indeed lies in our hands. Behind each of these peoples lie ages of traditions and conventions that are part of themselves.

assumed duties while hate yet smoulders in our hearts, with some amongst us trying to fan it into flame. We are not without a spirit of conquest, nor has the feeling of retaliation yet left us.

Hate even to loathing, and revenge, and dire fear, fill the hearts of our enemies. They will dream and plan and conspire to visit upon us even as we have visited upon them. We shall seek to change their dreams; we shall punish those who plan and conspire. This is the rule of conquest.

GOD will not, cannot come where hate meets hate, and revenge meets revenge. Where these things dwell, righteousness cannot abide, and where righteousness is not, the powers of evil command.

Yet we must build for peace. We want no more war. All humanity calls for this. God has commanded it, for from the first he has said, "love your neighbors as yourselves." We are all his children—the good, the bad, the fair skin and the dark. He has given to no man authority to deal with his fellow man otherwise.

This is an awesome task. Surely we must come to our work in soberness, with prayers in our hearts and on our lips, that we may, in all this, work out his will. We may not forget that we are far from being the perfect law-makers, even for ourselves.

If peace does not come, but war, then ours will be the fault, ours and our allies.

But the hour of victory leaves with us a problem far greater than even



ADDRESS DELIVERED IN THE SALT LAKE TABERNACLE, SEPTEMBER 4, 1945,
AT A COMMUNITY SERVICE OF ALL FAITHS AND PEOPLES, GATHERED
IN THANKSGIVING FOR THE RETURN OF PEACE, AND
CONDUCTED BY PRESIDENT GEORGE ALBERT SMITH
(SEE ALSO PAGE 583)

PEACE

J. Reuben Clark, Jr.
OF THE FIRST PRESIDENCY

these. We end the war with the use of the most destructive weapon the mind of man has yet conceived. It can literally destroy nations, apparently with a degree of horror and misery and suffering heretofore unknown. Human-kind, the beasts of the field, the fowls of the air, the fish in the sea,—all can be wiped out and it may be the earth itself made lifeless. We have learned how to unleash an elemental force of the universe.

Some assume that we shall keep this secret to ourselves,— we of America and our favorites, we who invented it, for it did not come from Germany, nor Japan—and that, since we alone shall have the secret, we alone may use it, as shall seem to us just and proper. But the useful purposes to which this new power may be put seem so great that sooner or later this terror-striking secret will become the common property of the world. Then it can be turned against us.

Thus, we of America appear to have loosed upon the world that which can be the greatest curse that ever afflicted men, or the greatest temporal blessing that ever came to humanity. Let us send to our Father in heaven, our daily prayers, as fervent and faith-filled as the

Great will be our blessings if we meet our duties and responsibilities, great our penalties if we fail.

MAY God endow us with knowledge and understanding; help us and our allies to see our task aright; give us understanding of men and nations; bestow upon us justice, tempered with mercy; enlighten us that we see the things that matter as against those that do not; give us discernment of men and nations; put pride and arrogance, self-righteousness and intolerance, hate and revenge, from our hearts, and plant in lieu thereof, brotherly love and kindness, that we may lead these subject peoples into the ways of peace and righteousness, they forsaking force and the rule of might; give us, above all else, wisdom to govern in accordance with the eternal principles of the everlasting gospel, for in no other way and by no other process will peace come permanently to men. God will hold us strictly responsible for this stewardship which we have seized at the point of the sword.

And now again, we mourn with those who have lost loved ones in this terrible conflict. Again we pray: May the Lord comfort and console them and fortify them with the knowledge that God doeth all things well and rewards every one who yields his life to high duty and his country's call; may war

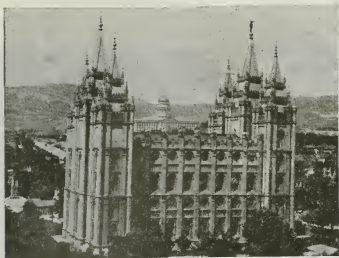
WE must come to our work in soberness, with prayers in our hearts and on our lips, that we may, in all this, work out God's will.

human heart can feel and the human mind form, that God will so direct his children in the use of this great discovery that good not evil will ever flow after it. I pray this with all the power I possess. But my heart is heavy with foreboding, because the nations (ourselves among them) are proposing to arm on a scale never before equalled in the history of the world; and armed nations have always been fighting nations. I fear Armageddon is not yet fought, and, if fought with this weapon, we shall pray the Lord to fulfill his promise:

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 22.)

not again curse the earth; may all the peoples of the earth put hate out of their hearts and lives, that real peace may enter and pervade their souls, the peace which the Lord gives to those who live righteously; may we all know that all men are God's children, that he cares for and loves them, and watches over and protects every one that doeth righteousness. May the Lord hasten the day that all men may come to know the Redeemer of the world, that they may live in obedience to the commandments of God. And lastly at this time, we pray for wisdom and guidance that we and they we now rule, shall come to a oneness of purpose that shall bring peace, permanent peace to all men. O God, give us peace, we pray in Jesus' name. Amen.





Salt Lake Temple
Dedicated April 6, 1893



Arizona Temple
Dedicated October 23, 1927



Kirtland Temple
Dedicated March 27, 1836



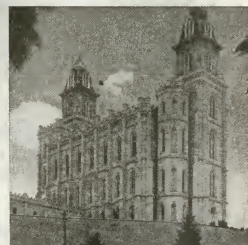
Idaho Falls Temple
Dedicatory Services
September 23, 24, 25, 1945



St. George Temple
Dedicated April 6, 1877



Canadian Temple
Dedicated August 26, 1923



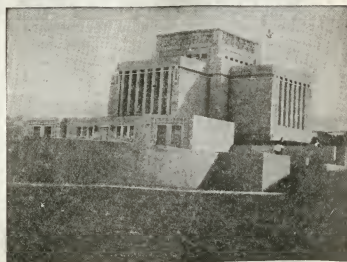
Anti Temple
Dedicated May 21, 1888



Logan Temple
Dedicated May 17, 1884



Nauvoo Temple
Dedicated May 1, 1846



Hawaiian Temple
Dedicated November 27, 1919

THE TEMPLE

at Idaho Falls

THE realization of a long-felt desire for a temple in Idaho came a step nearer when, in March 1937, it was announced that the First Presidency was planning the erection of a temple in the Gem State. By the fall of 1939 plans were completed and it was announced that the temple would be located in Idaho Falls, on the banks of the Snake River, north of the Idaho Falls L.D.S. Hospital. It has been related that when that hospital was constructed the Church had used extra large boilers in the heating plant, larger than would ever be needed by the hospital. That original heating plant will now utilize its capacity by heating the temple, the new nurses' home, and the hospital.

Now dedicated, the temple will be the nucleus of two hundred ten wards and branches in twenty-one stakes of Idaho, Wyoming, and southeastern Oregon. There is a membership of well over ninety thousand in the temple district, who will be served by President David Smith and his counselors, John R. Sayer and Fred Schwendiman.

Upon the seven-acre temple block are now growing hundreds of evergreen trees and many shrubs and hedges. Bedded flowers, started in a hothouse on an adjoining block, will help to beautify the grounds each summer.

Although sufficient city water is available for gardening needs, an auxiliary pump has been installed that will also supply water from the Snake River for this purpose.

Near the main temple entrance on the east are three concrete ponds placed amid wide walks inlaid with blocks of varicolored native stones. A stream of sparkling water flows continuously from one lagoon to the other, creating three picturesque, man-made waterfalls.

GROUND was first broken for the Idaho Falls Temple on December 19, 1939, by President David Smith of the North Idaho Falls Stake, who has since been called as president of the temple.

By ALBERT L. ZOBELL, JR.
OF THE EDITORIAL STAFF

Architectural plans called for an eighteen foot excavation for the temple, and just at that level a solid bed of lava rock was found. Fifty-six test holes were drilled in this rock to make sure that it provided an ideal foundation.

Actual work on the foundation was begun August 5, 1940, and on October 19 of that year, the southeast cornerstone of the temple was laid by President David O. McKay at the conclusion

PRESIDENT GEORGE ALBERT SMITH offered the dedicatory prayer of the Idaho Falls Temple, September 23, which was repeated at each of the seven dedicatory services during the three-day period. Attendance at all sessions was limited to Church membership residing in the temple area, the General Authorities, and other special appointees of the Church. Conflicting stake conferences within the area were cancelled, and other stakes holding conferences that weekend did so without representation of the General Authorities, to permit the brethren to be in Idaho Falls.

As the Era goes to press the First Presidency has announced that the date has not been set for the opening of ordinance work at the temple.

of fitting services attended by many of the General Authorities and thousands of interested spectators.

Work on the ninety-foot tower began June 4, 1941, and on August 19, 1941, the capstone and a stainless steel plate were placed on top of the tower. The scaffolding was then removed from the outside of the building.

The temple is built of 6,168 cubic yards of re-enforced concrete and 271



IDAHO FALLS TEMPLE FROM WEST SIDE,
ACROSS SNAKE RIVER

tons of steel. The outside walls are faced with a pure white cast stone.

Marble is extensively used in the halls and the rooms of the building, in various colors and grains. Some of it is Utah marble, but most of it was imported from France, Italy, and Sweden, before the beginning of the war.

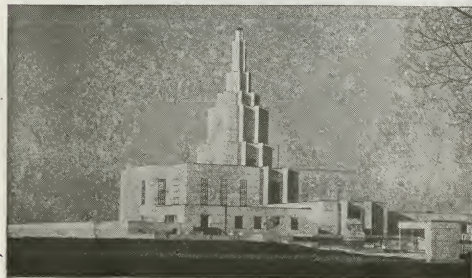
As is the case with all the Latter-day Saint temples, the walls of most of the ordinance rooms have been beautifully decorated with appropriate scenes. Among the artists whose work is to be found in the Idaho Falls Temple are Lee Greene Richards, Harris Weberg, Robert L. Shepherd, Peter Kamps, and the late Joseph A. F. Everett.

The Church board of temple architects in charge of planning the building were Edward O. Anderson, Georgius Y. Cannon, Ramm Hansen, John Fetzter, Hyrum C. Page, Lorenzo S. Young, and Arthur Price, advisor. The contractor was Bishop Bird Finlayson of Pocatello, who died August 2, 1941.

Immediately prior to the dedication the building was open for six days for public inspection. Thousands were escorted through the structure by authorized guides during the period.

This, the eighth temple now functioning in the Church, cost in excess of \$700,000.

It is fitting that the temple be situated at Idaho Falls because men and women who believe in the divine mission of the Prophet Joseph Smith have been in Idaho for ninety years. The Latter-day Saints settled Ft. Lemhi on the Salmon River in 1855, but soon had to withdraw because of Indian trouble and the coming of Johnston's army. They made Idaho's first permanent settlement at Franklin, in 1860. The Church came to Idaho Falls first when it was known as Eagle Rock, when, in October 1882, a branch of the Cache Stake was organized. Because of these, and the thousands of Saints since the first who have lived, worked, and have had faith in Idaho, there stands today a temple at Idaho Falls.



FRONT VIEW,
IDAHO FALLS
TEMPLE

WHEN *Mormon* *Enterprise*

WON THE ACCLAIM OF PRESIDENT DIAZ

By Leslie L. Sudweeks

THE long administration of President Porfirio Diaz (1877-1880, 1884-1911) with its unprecedented internal improvements, fostering of native manufacturers, investment of foreign capital, and encouragement of colonization gave to the Republic of Mexico a greater measure of peace, prosperity, and progress than it had hitherto known in its troubled existence.

In April 1885, when the first organized company of Mormon colonists to enter Mexico was ordered by the acting governor of Chihuahua to leave that state within fifteen days, Elders Brigham Young, Jr., and Moses Thatcher, of the Council of the Twelve, hastened to Mexico City to appeal to President Diaz. That far-sighted statesman set aside the decree of the Chihuahua governor and gave the colonists permission to remain and settle.¹ This act was fittingly commemorated by the naming of the first permanent settlement Colonia Diaz.

During the following decade the colonists prospered, acting upon the invitation extended to them by Porfirio Diaz, who said: "Mexico needs workers; if you like your lands, invite your friends to come over and join you, and we will give you every facility in our power."²

By the close of 1893, Colonia Diaz boasted seven hundred colonists and in addition to farming and cattle raising was noted for the manufacture of brooms from broom corn, which product was marketed in Chihuahua, Durango, and other Mexican cities. Colonia Juarez, with an equal number of settlers, devoted its efforts largely to fruit raising but also operated a cannery, a gristmill, a brick kiln, a tannery, and two shoeshops. The rising settlement of Colonia Dublin, with a population of three hundred, was likewise agricultural and particularly outstanding for its butter and cheese. Colonia Pacheco, perched high in the Sierra Madre Mountains, numbered only a

few families but operated two sawmills and shingle mills and supplied lumber and shingles to the area for one hundred miles around.³

Writing from Colonia Juarez under date of December 3, 1893, a correspondent who signed himself, Sierra Madre, described the bounties of the colonies in the following words:

Since my last writing our colony has been very prosperous. . . . Our dairy men have smiling faces on them after their year's labor. Their products are rich and tasty. It is estimated that here in this locality \$6,000 worth of cheese has been produced for export.

Farmers have put up large stacks of hay for their work horses and milch cows. Barns are full and stacks are plentiful on the outside. . . . Various articles are now being produced here in the colonies for export, and in order to be successful a board of trade has been organized with the view of procuring better prices and of opening up new localities for our Mormon products. The first step for this organization was taken August 26, 1893, and officers were nominated for three months. Brother J. C. Bentley was chosen business manager and George W. Sevey as president of the board with Helaman Pratt as vice president. Each colony had its representative in the board. The organization has been made permanent and much good is expected.⁴

EARLY in 1896, the colonies were invited to enter some exhibits of their produce and handicraft at the Coyocan Fair at the City of Mexico.⁵ They were informed that President Diaz was personally interested in learning what the colonists had accomplished. As an inducement the Mexican Government

offered to pay shipping charges on the colonial exhibits.⁶

Accordingly, Joseph C. Bentley was appointed by the board of trade to take some representative samples of colonial produce and manufactures to Mexico City. Photographers were also hired to take pictures of the principal public buildings and residences⁷ to show what had been accomplished in the short space of ten years.

Arriving in Mexico City, Joseph Bentley was cordially received by the fair officials, allotted space for his exhibits, supplied with flags and bunting for decoration, and assigned several peons to unload and move his produce. He proceeded to erect a pyramid of colony cheeses nearly as high as the ceiling, a great stack of canned goods, neatly labeled after arrival, and extensive displays of apples, peaches, flour, candy, saddles, and harnesses—all products of the thrifty Mormon colonists.

Each day the products were rearranged for variety, and wilted stock replenished with fresh. The Mormon exhibits attracted more comment than any other part of the fair,⁸ and were awarded eleven medals and an equal number of diplomas for their excellence.⁹

One day toward the close of the exposition the manager approached Joseph Bentley with the information that President Diaz and his cabinet were coming officially to inspect the exhibits on the following Sunday. Immediately

(Continued on page 608)



PRESIDENT PORFIRIO DIAZ

¹Andrew Jensen, *Church Chronology*, The Deseret News Press, Salt Lake City, 1899, 119-120.

²The Deseret Weekly, XLVII, No. 21, November 11, 1893, 643.

570

³Ibid., LVIII, No. 4, January 13, 1894, 123. Colonia Garcia and Colonia Chitupa were not founded until the spring of 1894.

⁴Ibid., XLVIII, No. 1, December 23, 1893, 27.

⁵Ibid., LII, No. 16, April 4, 1896, 493.

⁶As related to the author by Joseph C. Bentley.

⁷The Deseret Weekly, LII, No. 16, April 4, 1896, 493-494.

⁸As related to the author by Joseph C. Bentley.

⁹The Deseret Weekly, LII, No. 16, April 4, 1896, 493-494.

MOTHER *Joins the Force*

By DEAN B. FARNSWORTH

"MAMMA, there's the doorbell!"
"Yes, Dickie, mother heard it."
"Then let's go and see who's there."
"Yes, Dickie; in a minute." Mrs. Johnson untied her apron with one hand as she crossed to the stove. Placing the rolls for dinner in the oven, she checked the gauge and hurried after Dickie to the front door. A young man was walking down the porch steps. Automatically the woman opened the door, wishing she hadn't when she saw the ominously salesmanlike satchel he held in his hand. The youth removed his hat and climbed the steps rapidly.

"Good afternoon. I am calling this afternoon to see if you would be interested in a copy of the revised version of the Bible with notes by Dr. M. R. Hanson."

"I'm very busy right now, and I already have a Bible. I'm really not interested today."

"Of course selling books isn't really all I try to do. We believe that men in all churches have drifted away from

the fundamental teaching of the Bible and the Savior. And," the young man added, "people should be interested because that is all that is really permanent." He scarcely intended the statement to come out the way it did, but he was thoroughly convinced that what he said was true.

Mrs. Johnson was slightly nonplussed by this frank declaration. "Well, perhaps you are right. People should be interested. But, there is a time and place for it. I am doing all I can in my way with my own church. Right now I'm getting dinner."

The young man courteously withdrew from the argument, bidding the housewife good afternoon.

DICKIE, hanging on to his mother's skirt began to ask the usual questions: "Who was that, Mamma?"

"A missionary from some society, dear."

Hearing the familiar word, missionary, Dickie suddenly let go of her skirt. "A missionary like Frank?"

His mother stopped, went back to the door, and peeked through a corner of the curtain. The missionary was waiting in front of the Slater's door. She knew that no one was home. Assailed with a sudden idea, she opened the door and called, "May I speak with you again, please?" The young man jumped down the steps of the neighbor's porch and ran across the lawn.

"I haven't changed my mind about the Bible yet," she warned, "but I'll have some hot rolls in a minute, and, if you don't mind waiting, I think you'll like them. Will you come in and sit down?"

"You bet I will! I haven't tasted any homemade bread since I left Iowa."

"So you're from Iowa? A long way from home here in Centertown, aren't you? Excuse me a moment." She went into the kitchen to see if there was sufficient butter. While she was gone, Dickie proceeded to question the stranger after the manner of a five-year-old.

"Do you know my brother, Frank? He's a missionary, too—only he's in a different country. He's in Australia. Is Iowa in Australia?"

The stranger, happy at the prospect of food and friendliness, was somewhat nervous at being in the home of a missionary and was embarrassed by the amazingly difficult "third degree" of his sociable host. "Iowa is a state like this only it's in the middle west." He had just about decided to ask a few questions himself of the precocious little inquisitor when the lady of the house came in with a tray containing hot rolls, butter, and dishes of honey and jam.

"Just help yourself," she said, placing a small table before him. "Tell me more about your work. It looks to me as if you have quite a few Bibles for this time of day. Aren't you having any luck?"

"No; an old lady on the street that crosses this one toward town told me that I wouldn't have very good luck. She said that most everybody in this town belongs to a church with an awfully long name, something about the Saints in it, and that everybody interested in Bibles would already have one." He took another roll and loaded it with honey. "This is mighty good honey."

"That's Vernal honey," said Mrs. Johnson, "it's about the best there is. My uncle raises it." She left the room, returning with more rolls. "My eldest

(Continued on page 609)



EZEKIEL, in his vision of the temple, saw running water issuing from the foundations of it, which gradually swelled until it became a large river that healed the waters of the Dead Sea and made it fit for living creatures. (Ezekiel 47.) It is not impossible that this is a prophecy of what will literally transpire; but even if we regard it as figurative, it is strikingly true. From the temples of God, in all dispensations, "living water"; that is; spiritual force, has always flowed from the sacred services, influencing the civilization of man, as no other force in the world.

Hence, the history of the temples of God is the history of his people. When those places fall, his worshipers become scattered. When the temples are again reared, they gather, and as the people are faithfully "standing in holy places" the cause of the kingdom of God is advanced on earth as in heaven.

A brief paper on the temples of God properly begins with a review of the tabernacle reared in the wilderness by Moses. That was, as it were, a replica of the tabernacle "not made with hands," into which Christ went, "having obtained eternal redemption for us." (Heb. 9:11, 12.)

One of the last prophetic visions of the scriptures is one concerning this heavenly tabernacle, or temple. We read: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3.)

THE TABERNACLE

IMMEDIATELY after the Lord, on Sinai, had established his covenant with Moses, as the representative of Israel, he commanded him to ask the people for free-will offerings with which to build a tent suitable for sacred purposes. They had, it seems, a tabernacle of congregation, where the presence of the Lord was manifested (Exodus 33:7), but he required a dwelling built according to a heavenly pattern. (Ex. 25:9, 40.) Gold, silver, brass; fabrics and yarn of fine linen and goat's hair; skins, oil, spices, onyx and other precious stones, and fine woods were needed.

Before the exodus the Israelites had been richly endowed by the Egyptians, who in their fear of death were glad to see them leave at any price, and they could easily obtain of passing merchants such materials as the desert did not produce.

The tabernacle was built and reared on the first day of the first month of the year. Its completion was also the beginning of a new epoch in the history of the people.

This building was an oblong, rectangular structure, thirty cubits* in length and ten in breadth and height. Its frame consisted of boards, each ten cubits by one and one-half, standing in silver sockets and firmly joined together, yet

*A cubit is about 18 inches, or, as some hold, 21 inches.

Ancient Temples

This article from the pen of J. M. Sjodahl first appeared in the April 1936, temple issue of the *Era*.

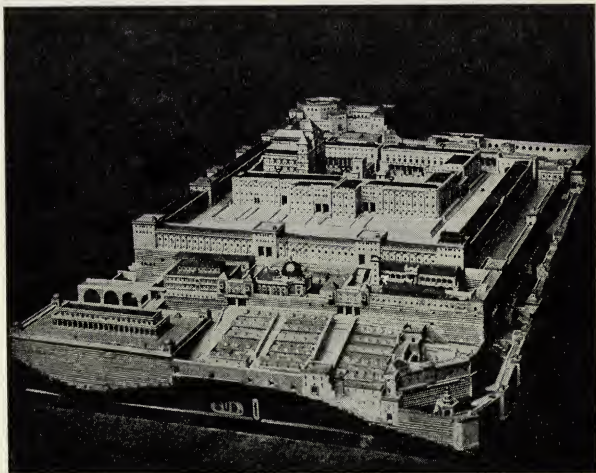
By J. M. SJODAHL

easily taken apart. This box was covered with curtains of costly material and workmanship. The first was one of fine linen embroidered with figures of cherubim in blue, purple, and scarlet. This was the ceiling. The second was made of goats' hair and the third of rams' skins, dyed red. The outward cover was of some heavy material, "tashash," possibly some kind of leather.

was completed, it was deposited there (II Chronicles 1:3-6), and was possibly destroyed by Nebuchadnezzar.

THE TEMPLE OF SOLOMON

THE plan and model of this historic structure were formed after those of the tabernacle. The utensils were the same. It was surrounded on three



SCHICK'S MODEL OF SOLOMON'S TEMPLE, JERUSALEM

—Photograph by Underwood-Stratton

The interior was divided into two compartments, by means of a veil of rich embroidered linen. The golden altar of incense, the table of shewbread and the gold candlestick constituted the furniture of the large room, the Holy Place, to which only priests had access. In the smaller compartment, called the Holy of Holies, the ark was kept, and the high priest alone might enter this sanctuary.†

The tabernacle, when Israel had crossed the Jordan, was first set up at Gilgal. Then it was pitched at Shiloh. Finally, when the temple of Solomon

†For a detailed description, see Exodus 25:30 and 36:40. Also, Hebrews 9.

sides by chambers, each five cubits square, and it had a porch which rose to a height of one hundred twenty cubits. Here were also two artistically finished pillars, each eighteen cubits high. One was called Jachin, "he shall establish"; and the other, Boaz, "in him is strength." Just what the object of these obelisks was is not stated. Paul may have had them in mind when he compared the Christian hope to an "anchor," [or anchor chain] "of the soul, which enther into that within

the veil" (Heb. 6:19), if they, perhaps, were, by means of chains, connected with the interior of the temple.

The main laver, or baptismal font, was a huge copper vessel, five cubits high and ten cubits from brim to brim. It had a capacity of sixteen thousand gallons, and stood on a pedestal of

THE SECOND TEMPLE

1. A second temple was erected by Zerubbabel and the exiles who had returned from the captivity, but many of the older generation regarded this structure as very much inferior to that of Solomon. (Ezra 3:12.) In the year

"THE history of the temples of God is the history of his people. When those places fall, his worshippers become scattered. When the temples are again reared, they gather, and as the people are faithfully 'standing in holy places,' the cause of the kingdom of God is advanced on earth as in heaven."

twelve oxen, a design which, possibly, was a reminder of the dedication of the tabernacle and the altar in the wilderness, when the twelve princes of Israel—we might call them apostles—brought the offerings of the people before the Lord in six covered wagons, drawn by twelve oxen. (Num. 7.)

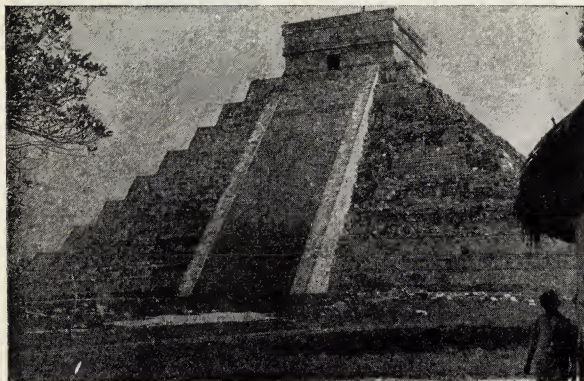
The dedicatory prayer offered by King Solomon (II Chron. 6:14-42) is perhaps the most sublime literary composition in the Old Testament. In answer to that prayer, fire came down from heaven, and the glory of the Lord filled the house, whereupon the entire congregation lifted up their voices in song and praise.

163 B.C. it was profaned by Antiochus Epiphanes, who erected an image of Jupiter on the altar of burnt offering, an outrage that brought Judas Macabaeus and his patriotic followers to the front. After sanguinary encounters, they recovered the city and the temple, purified the sanctuary and repaired it, 160 B.C.

2. About twenty years before the Christian era, Herod the Great, undertook to repair and rebuild this temple. It is said that for nine years he employed eighteen thousand workmen, aiming at restoring the splendor of the

EL CASTILLO CHICHEN ITZA, YUCATAN, MEXICO

—Photograph by Dr. F. S. Harris



This temple kept its glory only thirty-three or thirty-four years. Then the Egyptian Shishah invaded Jerusalem and carried away the sacred treasure, as well as the shields of gold of Solomon. (I Kings 14:25-28.) After undergoing many profanations, the building was plundered and burnt by the Chaldeans under Nebuchadnezzar, in the year 584 B.C. (II Kings 25:13-15.)

first temple. After his death, the work of improvement continued. At the beginning of the ministry of Jesus, forty-six years after the restoration had commenced, the work was still going on (John 2:20). When Titus in the year A.D. 70 took Jerusalem, he wished to preserve the temple, but it was nevertheless destroyed by fire, as the first temple was destroyed by the Chaldeans.

As has often been observed, it did not have the ark with the mercy seat, not the glory of God (the Shekinah), not the urim and thummim, but by the personal presence in it of the Son of God, its glory was, according to the word of the Prophet Haggai: (2:9) greater than that of the former temple.

In parenthetical comment it may here be remembered that the same prophet, in the same verse, has the following prediction, yet to be fulfilled: "And in this place will I give peace, saith the Lord of hosts." Another temple is yet to be reared on this ground which today is occupied by a Mohammedan mosque.

A few lines concerning this "Herodian" temple: If we were to have entered the court of the gentiles, we should have found ourselves in a market place, where merchants and money changers had established themselves.

Before us, and raised a few feet, would have been the court of the women. On pillars along the wall were inscriptions warning gentiles and unclean persons not to enter on pain of death. (Eph. 2:13, 14.)

An ascent of fifteen steps led to the inner or men's court. These two courts were the courts of Israel, and there the people prayed while the priests were offering sacrifices. (Luke 1:10.) There was also a court to which only priests had access.

From the porch the *Holy Place* was entered, which was separated from the Holy of Holies by the double veil, that, at the time of the crucifixion, was rent in two, to indicate that the way to the Heavenly Father had been made accessible by the Mediator, Jesus Christ. (Hebrews 10:19-22.)

Here, at the time of the destruction of the Temple, Titus found the golden candlestick, the table of shewbread and the trumpets by which the priests had proclaimed the years of jubilee.

ONIAS' TEMPLE

It appears from Josephus that the Jews

in Egypt also had a temple. Onias, son of the high priest Onias, during the persecution of Antiochus Epiphanes, as so many other Jews, fled to Egypt. Having gained the favor of the sovereigns, Ptolemy Philometer and Cleopatra, he asked them for permission to build a temple in Egypt. He urged that it would be an advantage to their country to have Jews come there to settle, as they would do, if they had a sanctuary there, and to come there to yearly festivals, if not to settle permanently. Finally, he was given permission to erect a temple for his people on the site of Isis in the district over which he was governor. He further justified his plan by reference to Isaiah 19:19, 20: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

The temple was completed on the same model as that in Jerusalem, but on a smaller scale, and Onias was in-

(Continued on page 600)

A MORMON WIFE

The Life Story of Augusta

By examining the conditions which surround a man's childhood and youth, it is often possible to discover the motivating forces which influenced his entire life. So it is with my father, the late President Heber J. Grant. When you review his early history and learn that he was left fatherless at the age of nine days and that during his boyhood, his widowed mother toiled unceasingly to prevent herself and her son from accepting charity, you realize why the financial side of life assumed importance to him.

My father early discovered that men who set their hearts upon wealth often lose sight of the true values of life. His major efforts were therefore always in the exercise of his Church duties, although many were of a financial nature. He stood as President of the Church during a major world depression. His business acumen was a real value to his people.

His flying visits to New York on business were the brightest spots in my mother's life during the winter she spent there (1890-91). As she put it, he was "up to his eyes" in business, and so she never knew when she might receive an exciting telegram saying that he was coming East.

Almost before she could get used to the idea that she was to see her husband, he was there. Then with his boundless energy he would rush about consummating this business deal or that, but still finding time to shower not only my mother, but the other Utahns as well, with favors. "Heber keeps me flying while he is here," she would say, "but I enjoy it thoroughly."

The first of the surprise visits came in November. This time he brought his first wife, Lucy, with him. Thus she and my mother had the opportunity of becoming really acquainted with each other. At home in Utah, my mother could see my father only at rare intervals, and she had had no opportunity to know Lucy.

Augusta found Lucy even more kind and thoughtful than she had been led to expect and was happy beyond expression when she learned that Lucy, upon her return to Salt Lake City, had said of her to Heber's mother, "I love Augusta."

Though the visit was brief and every moment crowded, Augusta felt that she had really learned to know Lucy, and how grateful she was in later years to remember that they had been intimately associated if only for this brief time, for they were never together again.

Theaters and sight-seeing enlivened the time, but most exciting to Augusta were the shopping tours. Such lovely things Lucy bought, and she insisted that Augusta have the same. When, to climax the whole affair, Heber bought three elegant sealskin coats at Clafflin's, Augusta was speechless. "Bessie laughed at me," she says, "because I couldn't sleep well the night I received the sealskin."

So clearly does it show the generosity and fairness of my father, as well as the sweet character of Aunt Emily, that I have asked permission of her eldest daughter, Dessie Grant Boyle, to quote her description of how the third sealskin coat reached its destination:

I was born during the time when raids and persecutions were being waged against



LUCY STRINGHAM GRANT

the General Authorities because of plural marriage. For this reason it was necessary for mother to live far away from home until I was six years old and for our identity to be kept a secret. As I learn of those first years of mother's married life and realize how timid she was and how she loved home and family, I marvel at what she endured.

There were three things that made it possible for her to be cheerful and reasonably happy. They were, her great faith that everything would work out for the best and that she was doing right; her keen sense of humor that made her an optimist and able to laugh at the inevitable; and, greatest of all, her love for and confidence in Father. She knew that he did everything he could to make her life as easy as possible. She felt always that what he did was right and that, as long as he lived, everything would be well with her and with her children.

The fact that we lived away and seldom saw father leaves me with no childhood remembrance of him. He never played or romped with us or told us stories, or carried us on his back to bed. Mother did these things. But he was nevertheless an influence in our lives from our earliest childhood, for mother kept him ever before us. Burned into my childish consciousness were the truths that father was the most generous, kindest, and most considerate father any little girl ever had and that he would do anything or make any sacrifice for the good of his family. This was because he loved us so much, and we must never do anything to make him sorry or ashamed of us.

I believe my first consciousness of him was of his great generosity and that he liked to make people happy. The first Christmas I can remember, we were living

in southern Colorado, many miles from the railroad. It was difficult to send things there, and, I suppose, very expensive. But one day, shortly before Christmas, a wagon stopped in front of our house. An event, did you say? Mother said she saw only two strange wagons all the time we lived there, and this was one of them. A man got out of the wagon and began unloading boxes, sacks, barrels, and packages. There were oranges and bananas—great delicacies for that place,—there were apples and candy, nuts and raisins. There were lovely dolls and toys and new dresses and a sealskin coat for mother. The most thrilling things imaginable! This arrival of gifts from Father not only changed our Christmas but that of all the people in the little town, for they were all invited to share with us.*

But to return to my mother, she did not expect to see my father for a long



EMILY WELLS GRANT

time. Imagine her surprise to receive a letter about the middle of December, saying that business was bringing him East again. This made it possible for them to spend Christmas together—the first one they had so enjoyed even though they had been married for six years.

Thursday, December 25, 1890. Christmas day in New York. We who live in this house had a conjoint dinner, a very nice dinner, a very nice company, and a very nice time.

Thursday, January 1, 1891. Another New Year has come. I always feel a little sad at the commencement of a year, wondering what it has in store for me. I am left alone again. Heber completed his business successfully but had been rushing around so much and losing so much sleep that he was nearly sick. I wrote a long letter home today—about twelve pages—and I sent a valise full of presents to the folks at home."

*The Relief Society Magazine, November 1936

Winters Grant • By MARY GRANT JUDD, Daughter of President Heber J. and Augusta Winters Grant

THE MANIFESTO

SAD after a happy home-coming to Utah, my mother had to face and bear another of those severe trials which seemed to be her lot. If she only could have glimpsed the future, she would have seen that this black cloud, like the others which had seemed to envelop her, would roll away and that the sun would shine upon her once again.

Just as her pleasant sojourn in New York commenced, at the general conference of the Church in Salt Lake City, on October 6, 1890, President Woodruff submitted to the Latter-day Saints, for their sustaining vote, an official document known as "The Manifesto." In this document which, so far as the Church was concerned, seemed to be an about-face, he declared that "inasmuch as laws have been enacted by Congress forbidding plural marriage, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over

Time has proved that the step taken by the Church was the only possible course to pursue, and even then my mother did not feel to question the action of the Authorities of the Church, one of whom was her own husband. But it was not an easy situation for her to face. For a time it looked as if the effect of the Manifesto might be so far-reaching as to annul those plural marriages which had already been contracted.

My mother found it hard at this time to cling to her philosophy not to want anything she couldn't have, but she tried. "If the Lord will only spare my sweet child to me, with health and strength for us both, I will try not to complain of my lot, but be thankful to him for what I have and try to do what

expected to desert the families acquired with the sanction of their Church and that the Manifesto must be considered as not applying to them, but only to those who would enter into plural marriage after the Church had officially adopted the ruling against it.

Could my mother have known that in the future a more understanding attitude would result between the civil authorities and the Church, she would have been spared many moments of anguish. As it was, all she could do was try to be patient. "I must do everything I can to protect my husband," she wrote. "It is very humiliating to come back to my father's house without a home for myself or my baby. There seems to be no place where I am needed. I am just a care that must be disposed of some way. But how? The one thing that I have dreamed of and longed for is my precious baby, and I thank God with all my heart for her, and pray earnestly that I may be worthy of her and all other blessings the Lord may have in store for me. If I am rebellious, oh Lord, forgive me, help me to be humble, to submit to thy will in all things, for I know not which way to turn, and thou alone knowest what is in store for all of us in the future."

She tells of later going to Salt Lake City and meeting my father at a festival, where all they could do was "simply speak and pass by just as though we were mere acquaintances. I thought I had this all planned out," she wrote in her journal after her return to Pleasant Grove, "but my heart is breaking underneath it all. I try to harden my heart and not care for the humiliation and slights (seeming, all seeming, but just as hard to endure as though they were meant). I try to make everyone feel that I am quite indifferent about conditions and their unjustness. I don't know why it is, but my deepest feelings I want to keep hidden away in my own heart. They seem too sacred to share with others."

Though my father continued to exhibit the same tenderness and fairness towards his wives and children that he

(Continued on page 613)



AUGUSTA WINTERS GRANT

which I preside, to have them do likewise."

News of the Manifesto must have brought a distinct shock to those who had already married in polygamy. But if my mother was worried as to what the outcome for her would be, there is no hint of it to be found in her journal until she returned home. It is not unlikely that while in New York she reaffirmed her earlier resolution to let the future and what it might have in store for her, take care of itself. The effect the Manifesto had upon her life so long as she remained away from home was negligible, but when she returned to Utah, it was quite another story.

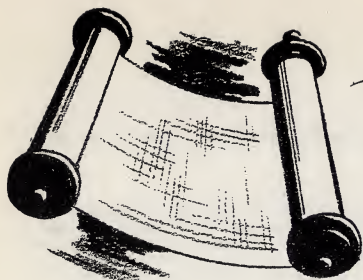


MARY GRANT AT THE AGE OF THREE

good I can, and make myself contented as far as possible. I want to devote myself to my sweet Mary and take good care of her. I want to relieve my mother of all the household care I can—she has had such a hard time—and I want to see that Helen completes her education."

Crises had arisen before in the Church, and this one also was to work out satisfactorily. For, eventually, the civil authorities of the country came to understand that honorable men could be





Mormon



PART II—CONCLUSION

By LELAND H. MONSON

*of the General Board of the
Deseret Sunday School Union*

MORMON was more than a record-keeper. He worked among a people who had departed from the ways of Christ, and he spent his life calling them to repentance. The power of the evil one was everywhere present in the land. Sorceries, witchcraft, and magic engaged the attention of the people, rather than faith in Jesus Christ as the Son of the true and living God.

So horrible was this condition to the eyes of Mormon that he said: "O my beloved son, how can a people like this, that are without civilization . . . expect that God will stay his hand in judgment against us?" Lamenting further he continued: "Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!" In a letter to Moroni, he wrote: "... they thirst after blood and revenge continually." Man's inhumanity to man had reached a low stage among the Nephites and Lamanites of the fourth century.

With a superb background, Mormon approached his task of civilizing these people. He had an abiding faith in Jesus Christ, for he had beheld the resurrected Redeemer of the world.¹ He knew firsthand of Christ's goodness and mercy. Moreover, Mormon had been ministered to by the three Nephites. Communication with these Nephites and with Jesus Christ gave him a personal testimony of great strength and power.²

His educative background was strong, since he was well-read in the traditions of the Nephites and Lamanites, and he had traveled extensively among the people.

A comprehensive knowledge of the gospel, a firm testimony of its divinity, and a strong educative background helped him to penetrate the hardened hearts of these degraded people. But he could not stay their fall. Their sorrowing for sin was not sincere. The gospel, to them, was as sounding brass and a tinkling cymbal.

Despite this, Mormon continued to give them his constructive philosophy of life, rooted deeply in the gospel of Jesus Christ. The burden of his message concerned repentance. He taught his people that "blessings vanish when

man from God has strayed."³ "The Spirit of the Lord," he wrote, "did not abide in us; therefore we had become weak like unto our brethren." Their great weakness, he felt, was that they lacked the sustaining power of faith.

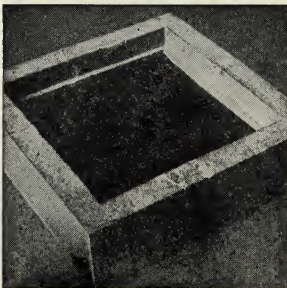
Loss of the spirit of God through wickedness deprived these Nephites, as Mormon told them, of many choice blessings. "... the Lord did take away his beloved disciples," he wrote, "and the work of miracles and healing did cease because of the iniquity of the people. And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief."⁴

Mormon went further than this with his philosophy. He taught that the destruction which came to the Nephites was a just retribution for their wickedness. Mormon was a believer in divine justice.

Above and beyond the philosophy that a just God is directing the affairs of this world, Mormon taught that the

¹Brigham H. Roberts, *Improvement Era*, "Christ in the Book of Mormon," XXVII, 191.
²Mormon 2:26
³*Ibid.*, 1:13-14

ONE OF THE TWO STONE BOXES FOUND AT PERSEPOLIS CONTAINING GOLD AND SILVER MEMORIAL TABLETS OF DARIUS I.



supreme purpose of earth-life was to conquer the enemy of all righteousness. To do this required strict adherence to a high moral code. Violation of the law of chastity was a heinous sin to the eyes of Mormon. He considered chastity as most precious above all things.

He taught the three cardinal principles of Christianity to his people: faith, hope, and charity. By faith, he told them that they could "lay hold of every good thing."⁵ Hope, he considered a prerequisite to faith. He emphasized charity, which he defined as the pure love of Christ.⁶ "If a man be meek and lowly of heart," he wrote, "and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing. . . ." He admonished the people to cleave unto charity because it was the greatest gift of God to man.

He believed in and taught the doctrine of a personal resurrection. He castigated the doctrine of infant baptism declaring that "it is solemn mockery before God"; that "all little children are alive in Christ."⁷ He admonished the Lamanites, the Jews, and the Gentiles of our day to repent and to acknowledge Jesus Christ as the Redeemer of the world.

In every deed he was a great teacher of righteousness. One must classify him as a moral and doctrinal preacher. He gave to his people a stimulating and powerful philosophy of life. Because of his sincerity, his knowledge, his diligence, and his application to the cause of Christ, he will long be remembered as one of the great Nephite defenders of the faith.

As a warrior, Mormon was a great leader. He was an active, virile man. When he was only sixteen he was appointed by the Nephites to be their commander-in-chief.⁸ In 327 A.D., when Mormon received his appointment, the Nephites were afraid of the Lamanite armies and retreated under his leadership to the north countries. There they fortified the city of Angola, which they were soon forced to relinquish to the Lamanites. The Lamanites also drove

(Continued on page 612)

⁴Moroni 9:11-15

⁵*Ibid.*, 9:5

⁶Mormon 1:15

⁷*Ibid.*, 8:11

⁸Moroni 7:21

⁹*Ibid.*, 7:47

¹⁰*Ibid.*, 7:44

¹¹*Ibid.*, 8:9, 22

¹²Mormon 2:1, 2

WITH a lineage that can be traced back at least two thousand years, and maybe much farther than that, surely the mallard deserves due respect. This was the duck known at the time of the Roman writer Varro, who lived from 110 to 27 B.C.; it may very well be the one whose portrait appears on so many of the monuments of the Egyptians from 3000 to 1000 B.C.; and it is even quite possibly the duck whose bones were discovered among the remains of cave dwellers of the Stone Age.

Bird life of the eastern and western hemispheres is, for the most part, absolutely distinctive; but the mallard is equally familiar in the old and new worlds. It has the widest range, is the most abundant, perhaps the handsomest, and, from an economic point of view, the most important of the ducks. What a pity that with all these merits the name is unsatisfactory! "Mallard" really means the male of the species.

At one time the sloughs and ponds of the west swarmed with mallards every summer, but man has been a disturbing element. Uncontrolled shooting, the drought of the mid-thirties, the draining of swampy land, and fires reduced their numbers alarmingly. However, once again, thanks to new laws and an enlightened public, ducks have increased five hundred percent in the past ten years. Ducks Unlimited, Inc., was started by sportsmen in the United States in 1934, while the Canadian association was formed two years later.

Hardy, and able to stand a considerable amount of cold weather, the mallard is among the very last to leave for warmer regions in the autumn. Given open water where food is available, it sometimes winters in the north. During October, when ponds, swamps and streams in Canada are freezing over, mallards darken the sky on their route to the southern states and Mexico, their winter home. Then, at the first sign of awakening nature, sometimes as early as February, spring migration begins, and once more thousands pass overhead on the way back to their nesting grounds.

OBSERVERS in the south tell us that mallards often mate in January, when it is amusing to note that in flight the female leads, while the drake follows closely.

At this season the male has already donned his gay courting suit, the spectacular part of which is a shining green head and upper neck divided from the rest of the bird by a snow-white ring. The mostly white tail with long, recurved center feathers is conspicuous in spite of being short. His olive bill and orange-red feet make him quite a showy fellow even without the speculum. This is a rectangular patch on the wing (the distinguishing mark of all mallards), violet blue bordered above and below by bands first of black and then of white that show up very plainly in flight. The breast is almost chestnut, the underparts silver-gray with darker wavy lines. His wife has only the wing-

The MALLARD

By
Winifred E. Wilson

patch to vary the monotony of her brown dress; and after the breeding season the male discards his splendid costume for her somber plumage.

A mallard is not as fussy about choosing a site for a home as some ducks. On mossy or grass-grown ground, it is usually near the edge of a small lake or pond, but may be some little distance from the water. Preparations for house-keeping generally begin in May.

Nest making is the exclusive work of the female. She seemingly shapes it by burrowing down into the soft weeds and grass, then adding a few reeds and leaves. It is almost as large as a dinner plate, lined with downy feathers plucked from her own breast, and so placed that the inquisitive have great difficulty in finding it. Once settled, the mallard is very particular as to any new neighbors. No more families of the same species are permitted to build near its territory, although any other waterfowl is welcome enough.

The duck lays from six to a dozen greenish-buff eggs about the size of hen's, only somewhat elongated; usually placing them with the big end up, partly concealed by the fluff and weeds. If the mother bird, which is left alone to do all the incubating, is frightened

off the nest, she will return home under water. The drake goes off for a holiday with the other drakes, and takes no more interest in his relations until it is time to move south once again. Then he comes back, and they migrate as a family.

In about four weeks after the eggs are laid, little fuzzy, yellowish-brown ducklings break through the shells. Although they soon begin to float on the water, it is nearly eight weeks before they are able to fly. When still very young, they can dive and scramble up on the bank again to hide in the long grass from foes.

These ducklings have one eccentricity: their wings develop more slowly than those of other species. When the rest of the body is practically covered with feathers, the wings are yet downy and the bones undersized. Indeed even the wings of the adult are small in comparison to the body, quite a bit of which is submerged in swimming. For this reason, when about to rise, unlike other ducks, the mallard appears to leap almost perpendicularly into the air. Slow-motion pictures prove that this is done by the wings pushing on the water. A habit of this bird is to stand erect on the water and fan the wings rapidly. The tail is small, and not very efficient as a rudder.

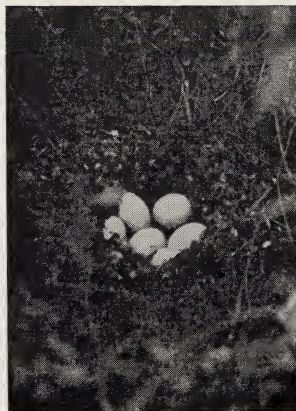
MALLARDS feed mostly on water plants with edible roots and seeds, often actually clearing watercourses that would otherwise be choked by vegetable substances. A comical sight is a family breakfasting in shallow water, only tails standing up above the surface. To keep this posture they paddle frantically with their feet.

Western farmers are not over-enthusiastic in their praise of these birds, contending that they can destroy whole fields of wheat and barley in a few days. More and more they are taking to this custom, especially in late autumn.

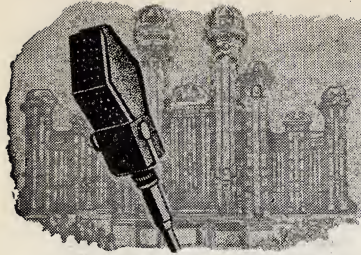
Naturally these grain-fed ducks are truly delectable; and the mallard has for centuries been a favorite table bird. Wild mallards are ancestors of the common domestic duck whose plumage often shows signs of the original form in a green head, a white collar, or recurved upperside-coverts.

Although the down of the eider duck is most to be desired, there were not sufficient quantities of it to supply our wartime needs. Consequently all ducks, the mallard included, were much sought after for their down and feathers which are used for manufacturing many articles for troops, such as flying suits, sub-zero parkas, and sleeping bags. So the commercial value of our most numerous duck is continuing to rise.

When nature provides us with something as good as the mallard, it is decidedly to our advantage to make the most of our blessing. Taking this quite literally, as well as figuratively, there are two ways in which we may go about it: Refrain from unnecessary slaughter, and aid in maintaining suitable refuges for our most important waterfowl.



A MALLARD'S NEST



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

Reflection at War's End

IN the observance of war's end, feelings long pent-up have broken loose, with some relief, with some satisfaction, and with many varieties of expression, both thoughtful and hilarious. And now, we have been called to prayer and to thanksgiving—with sober reflection upon all the causes that took us where we were, that brought us where we are, and that may keep us going where we ought to go. After a war has started, it seems to be much too late, for a time at least, to think how it might have been prevented. The immediate fact of force must be met by force. But now we may well profit by looking both backward and forward—and we may well remember that essentially we are still the same people we were yesterday—even if somewhat sobered; and, being the same people, if we are forgetful, we may lapse into the same ways that twice in one generation have led us where we didn't want to go. We have been prayerful in war. We have sought the Lord God for his help, for the protection of our loved ones, for their safe return, for the favor of our cause, for deliverance from death and danger. War often drives men to extremes—in prayer and in other things—and some of our prayers came by fear and dire need—and of such the Lord God has given us pointed reminder: "In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."^{*} It is not so difficult to be humble in trouble, but it is exceedingly difficult to be humble in triumph. And this we have need to be. Mercifully, the Lord has answered the prayers of our extremity; he has helped us to achieve the moral and the material strength to do what has been done. As a people we have been granted a deliverance as real as any recorded anciently in Holy Writ. Now, the opportunity is ours to fulfil in peace some of the promises we have made to ourselves and to our God while war was breathing upon us the hot breath of necessity. War destroys many things, but it does not destroy its own basic causes; it but multiplies the problems of peace, which were great beyond measure even before war added to them. And only by the help of God and in conformance with his ways can we hope to solve the problems and avoid the pitfalls of the future. And so with full hearts we respond this day to the proclamation of the President of the United States to remember before God those who have given their lives, and to dedicate ourselves "to follow in his ways," praying that God "will support and guide us into the paths of peace." It is so easy to forget—but so costly—and so stupid. Our Father which art in heaven, Hallowed be thy name: May we in peace have the prayerful humility that will be deserving of the deliverance thou hast again given us.

—August 19, 1945.

^{*}D. & C. 101:8

"Face-Saving"

VERY much in our minds these days is the question of "face-saving." The commission of an act that is in any degree wrong or unworthy, almost always seems to set in motion a process of self-justification. Often, even before we are called upon to explain our errors to others, we have already explained them to ourselves—and the excuses humankind can think of are a tribute to man's inventive genius, even if not always to his regard for truth. There is no small deception, no theft, there is no kind of lying or cheating or misdoing but for which, if a man goes back far enough, and then misuses the facts adroitly enough, he can find the means of self-justification. If he takes something from his employer that doesn't belong to him, he may offer, first to himself and to others, the explanation that he has given more service than he was paid for anyway, and that what he has taken was therefore rightfully his. If he takes something from a neighbor that doesn't belong to him, he may offer the explanation that he needs it worse than his neighbor, and, in the ultimate justice of things, he should have had it anyway—which is a kind of thinking that marks the beginning of the road to ruin. Or he may immediately begin to tell himself how much worse are the things which other men do, and since the things he does are not as bad as what others do, by some miscarriage of logic, by some distortion of fact, he finds himself justified in committing a lesser act because someone else has committed a greater one. In childhood, we confront Freddie with some misdeed, and he immediately begins to tell us how much worse was the thing his playmate did, which in some unexplainable way is supposed to exonerate Freddie. Reformation for the wrong-doer is virtually impossible to bring about until he concedes to himself his own error. Nations defeated at war, without having a sense of guilt, no matter how badly beaten, have historically proved to be but waiting for another chance to change the score. And if the leaders of a people have been permitted to teach them that they are right even when they are wrong, until you can teach them better you cannot change the potential situation, except by force; and force, with men and with nations, is a costly, troublesome, never-ending job. Errors are one thing, but justifying them is quite another. If you can bring a man to admit the error of his ways, there is some chance of saving him, but if he will never drop his "face-saving," will never humble himself, will always offer excuses, will always indulge in self-justification, he but digs himself deeper and deeper into his false position. "Face-saving" has nothing to do with honor. "Face-saving" concerns but the appearance of things, while honor has to do with the very moral structure. And oftentimes when a man is solely concerned with "saving face," he both loses his honor and jeopardizes his soul's salvation.

—August 26, 1945.

from Temple Square

On Using Authority

It has long been quoted and acknowledged that a little learning is a dangerous thing, and human experience would more than justify the paraphrase that a little authority may also be an exceedingly dangerous thing. Always we are faced with the paradoxical truth that where there is no authority, things don't get done; but, with men, any authority may tend to become too much authority. Humankind acting individually and without organized purpose can scarcely hope to survive, to say nothing of prospering. And in order to have the fruits of organized effort, we must have leadership; and in order to have leadership we must delegate some authority, because leadership without authority is ineffective. But unfortunately, the record of man's dealings with man would seem to indicate that too often those who have been given a little authority begin to think what they could do with a little more authority. And, having been given a little more authority, they begin to brood upon what they could do with much authority. And having been given much authority, they become consumed with thinking what mighty works they might perform with absolute authority, which, if pursued to its ultimate conclusion by a determined and adroit person, is the beginning of tragedy for all whose lives are touched thereby. To quote a profound truth: "We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority . . . they will immediately begin to exercise unrighteous dominion . . . but when we undertake to . . . gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the . . . authority of that man."^a Of course there must be authority, and of course there must be respect for it, which is the only thing that saves the world from anarchy; but authority which attempts to perpetuate itself for its own sake, or which seeks to impose an unjust end, or which moves toward the regimentation and enslavement of those over whom it is exercised—all such authority is but building up to its own downfall, and its inglorious termination is not a question of "if" but only a question of "when." Authority cannot endure on unrighteous principles. Let all men who exercise authority over others by any right or necessity—let them be thus advised; and whoever they are and wherever they may be, let them use the powers and the jurisdiction they have, in justice, in mercy, in righteousness, and in moderation. And may we never be so unwise as to delegate authority to anyone without keeping always within our own hands the means of recalling or revoking it, whenever it is exceeded or abused.

^aD. & C. 121:39, 37

—August 12, 1945.

Discipline

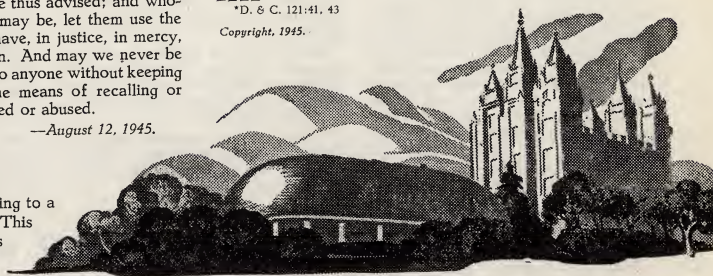
DELIVERING a well-earned spanking to a child, with the assurance, "This hurts me worse than it does you," is a bit of hackneyed humor that has become a stock phrase

for use on many occasions. But aside from its well-worn wit, behind it is an oft-experienced truth. Frequently when a conscientious and loving parent finds it necessary to punish a child, there is much of remorse and of anguish on the part of him who metes out the punishment. It is not easy to discipline those we love. Indeed, for most of us it is not easy to discipline anyone. On the other hand, there are some who are able, too readily, to convince themselves that it is their duty to be harsh, and who enjoy too much their duty. Something goes wrong, and without knowing causes and without fixing responsibility, there follows the hasty impulse to assume that punishment is due someone and to administer it quickly and thoroughly and to give it investigation later. And thus an allegedly just punishment may prove in fact to have been but an outburst of the impatience, irritability, and bad temper of him who does the punishing. Surely, hasty bad temper in adults has no more virtue than it has in children. At the other extreme, there are those who are not quick enough to discipline, who are too indulgent or too indifferent; those who, in a very real sense, "spare the rod and spoil the child." The problem of discipline is a weighty and constant and difficult problem, involving decisions that tax our wisdom—decisions as to when to use reason, when persuasion; when to use force and physical measures; when to plead, when to threaten, when to act; when to be lenient and when to be severe. But when it is unfortunately and unavoidably necessary to administer corrective discipline to others, including our own children, may we do it in justice, with a knowledge of the facts, and not in arbitrary inconsistency or unreasoning anger, so that hearts may not be embittered and lives may not be blighted. The Lord God has set us the pattern, with judgments which are just and sure to the offender, and with love and mercy that are quick to forgive on condition of repentance. We are admonished to discipline ". . . by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . . Reproving betimes with sharpness . . . and then showing forth afterwards an increase of love toward him whom thou has reproved, lest he esteem thee to be his enemy."^a Let our discipline be just and sure and consistent, neither justifying a misdeed nor meting out severe measure for small offense. And may our love be not blind or falsely indulgent, and may our mercy and forgiveness be not too tardy.

^aD. & C. 121:41, 43

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—August 5, 1945.



SHE THOUGHT
IT WAS...

A Gracious

"I'm so happy I don't know what I'm doing," said Mary Lyn, swooping the length of her room in an ecstatic dance. "Imagine going to the roof after simply dreaming of it for so long. Mother," she said, stopping short with a terrible thought. "What if they don't wear formals? What if my hair isn't right? Mother, my whole life may depend on this one date."

"I'm sure it does," said Mrs. Dalton without conviction. "If you'll stop long enough to let me snap this fastener, I'm sure you'll be right."

"Mother, I can think of only one more thing to make it perfect. Somewhere, sometime during this school year, if I could meet Regis King."

"Regis King? Who is he?"

"Mother, he is the super—the ultra—don't you remember about his coming down to Alton High on a speech tour from K U? His speech was grand, and he looked right at me and said every word! Now he's editor of the school magazine, and a senior, but of course he wouldn't remember me. Doris says Bob knows him."

"Are you sure about Doris and Bob—these young people you're going with, Mary Lyn?"

"I couldn't be wrong. Wasn't I lucky to get in with them the first thing? I guess awful things can happen to a girl moving into a strange town. And isn't it important to know the best people?"

"Yes. It is," agreed her mother, and continued slowly. "I'm sure, Mary Lyn, that fundamentally your idea of best people coincides with mine, but I tried to talk to the girls on the porch yesterday, without much success. They didn't seem open and free as I should like."

Poor Mother, so Victorian, in spite of her pin curls and book reviews! Mary Lyn could just picture her trying to draw them out—about poetry, or the foreign situation. Mary Lyn must learn, herself, to concentrate more on topics like the latest hair-do, and the newest shades of nail polish. She must forget that she was the honor graduate from the Alton High, going to major in dietetics. She must streamline her mind as Sue was doing, for Mary Lyn must be right!

"I was almost sure I heard them discussing cocktails as I came out," her mother was saying.

Mary Lyn flushed. "Mother," she said, "I know, but this is a modern

world—not like it used to be. Now some of the best—well, anyway! The way to get along is not to be too critical—I mean. It's just a gracious custom—cocktails, I mean—"

"You mean—what, Mary Lyn Dalton?"

"For them. I wouldn't take it myself, you know, Mother."

"I should hope not!" said Mrs. Dalton tartly, then softened, looking at Mary Lyn. "Mary Lyn, you are not a child. Your father and I taught you the best we know. Now you must think things out for yourself."

"I won't be in any danger, I promise. I know much more than you think I do. I always judge whether to do a thing by whether I'd be ashamed to have you see me do it. If I would, I just don't do it."

If Mother could only see them, Doris and Sue, beautifully dressed—lovely manners—if her mother could see the deference with which Bob Harmon substituted a soft drink for her when she said she didn't take the other! There was only a quick and wary look from them to see if she were going to be a wet blanket, as quickly reassured. Certainly it couldn't be objectionable, done like this, and it was as Sue said—a gracious gesture.

FIRST they danced on the roof, and they wore formals, so that was all right. Mary Lyn's hair was right, too, a blonde feather-edge bob in a curly halo above her turquoise taffeta, just as Sue's auburn topped her smoky lace and Doris' floated, a black cloud above the scarlet moire. Stunning looking girls, and no one, Mary Lyn decided, could have told that she was in the least different.

Mary Lyn was dancing with Bob Harmon. "You are a lovely thing," he whispered. He was almost as handsome as Charles Boyer, and was making as pretty speeches.

"I say, you are a lovely thing," he repeated, this time insistently. "A lovely, lovely thing. It makes me want to cry. A lovely thing."

No! This had no significance, for it came from a tongue made glib by too many cocktails. You couldn't cherish this, Mary Lyn thought. He would forget it himself in five minutes, or be saying it to the next girl he danced with. His arm tightened, and he wasn't too steady on his feet. Why did I come, thought Mary Lyn, and glanced wildly about.

"May I cut in?" a crisp voice said. "Bob, old boy. Won't you introduce me?"

Mary Lyn's heart almost stopped. There he was, Regis King, tall, with that look of resolution about the mouth and chin. That quirk of the eyebrow.

"Sure thing," said Bob, amiably. "Mary Lyn, Regis King. Mary Lyn Dalton. A lovely thing."

They left him there mumbling, and danced away. Mary Lyn glanced up at Regis King, and he was looking down at her with flattering interest.

"The little girl on the third row back in the Alton High assembly," he said. So he did remember!

"I'll never forget that speech," she said.

"Nor I," said Regis King, and smiled charmingly.

"You must have seen my S.O.S. Thank you."

"One is not always responsible for a dancing partner. You should never have been introduced to him."

"I came with him," said Mary Lyn, flushing.

"You came with him?" asked Regis King, looking at her in amazement.

"I found Mr. Harmon charming, as much as I know of him. He had too many cocktails," she steeled herself to say. "You know—"

"No. I wouldn't know. I don't drink."

This was awful. Mary Lyn felt sick with misery, helpless and angry. He needn't be so smug, to jump at conclusions. What could she have done? One couldn't desert one's friends.

"I'm sorry to have troubled you, Mr. King. I think I can take care of myself now, thank you," she said coldly.

He smiled down at her, but his gray eyes were remote. "I'm sure you can."

• By ALICE MORREY BAILEY

Gesture

BUT IT
MIGHT HAVE
BEEN A
FATAL
MISTAKE

SHE was still going hot and cold in turns, still annoyed at herself for caring what he thought. It was all right, anyway, when they got into the car. Bob was dignified again, and the girls were still sweet, if anything a little better-mannered, a little more formal. Mary Lyn kept herself from protesting at their having another drink, and tried not to notice that their eyes were glassy and their smiles a trifle frozen.

She would be home again in a few minutes, and it hadn't really been unpleasant. Why, it wasn't even midnight yet. Her mother would be pleasantly surprised. She had been surprised herself that Doris suggested going before the dance broke up. She could admit now to herself that she was relieved. What had Regis King meant—she should be ready for anything?

Somehow she found herself in the front seat with Phil Bent at the wheel of Walter Garret's car. Walter and Sue, Bob and Doris in the back. That also was a relief. She had gotten by very well, she told herself, had laughed and been gay, even when the jokes they thought so funny lacked point. She hadn't been a drag on the party, yet she hadn't side-stepped any of the issues herself. One had to be tolerant of others, intolerant of oneself. That was the formula.

But it was soon apparent that they were not on the way home. Already they were in the outskirts of town.

(Concluded on page 608)



Illustrated by
Charles Jacobsen



The Church Moves On

Mission Reports

ELDER THOMAS E. MCKAY, assistant to the Council of the Twelve, and acting president of the European Mission, has received the following letters—one from J. R. Barnes, former secretary of the West German Mission, among the last elders to leave Germany at the outbreak of the war, who returned to Frankfurt am Main as a major in the American army; and one from C. Fritz Johansson, acting president of the Swedish Mission.

... To my surprise I found that the mission house and office is still standing and only slightly damaged, a few broken windows here and there. A bomb had hit in the little "Hof" formed by the two parts of the building, but had only cracked the wall slightly and left a large crater. Most of the rest of Frankfurt is piles of rubble. . . .

The reports from all districts and branches are that many members have been killed, and most all of them bombed out of their homes, which is particularly true of Munich, Darmstadt, and Hamburg. . . .

There have been no regular meetings in Frankfurt for some time, though they do hold an occasional meeting in the mission house. . . . I had the particular thrill to go into the steeple room and see the stock of lesson books, Books of Mormon, and other Church books still in good shape as they were when we left them. . . . Only our long carriage typewriter remains as far as that kind of equipment is concerned. . . . The transcription machine and slide projector were still there, though in need of repair. . . .

There is going to be a tremendous job to be done in the Church when peace comes. It will be almost like starting from a new beginning. There will be little or no way to locate the members. . . . I feel that a number will turn to the Church in sincerity, though many will come as they did in the years of inflation just as a source of worldly assistance. Genealogy will be a big field here, too. . . .

... Our financial reports continue to show that the Saints are faithful in fulfilling the holy tithing law, and even other offerings show the love for the work of God. We have here in Stockholm bought and hung oil paintings of the (Salt Lake) Temple and the Seagull Monument. It was good to see the willingness with which the Saints contributed the means to secure both of these pictures. . . .

... The labors of the missionaries have been crowned with success to the extent that the attendance at the meetings has considerably increased.

A matter which has given us much concern is this, that we have been unable to send provisions to our Saints in Norway, as license to do so is given only to relatives of Norwegian citizens. Nevertheless, at Christmas time so-called Christmas licenses were issued here in Sweden on certain commodities, perhaps not the kind which we would rather have sent, but yet merchandise that would be helpful. We got 62 licenses (42 to Norway). We have up to this time sent half of the packages and will send more before the end of the month. The Saints in

Special Wednesday Session in the Salt Lake Temple

IN the Salt Lake Temple the regular session each Wednesday morning at nine o'clock is restricted for the benefit of all those who are seeking their own endowment, and their parents and immediate relatives and friends. It is requested that all those who are laboring in behalf of the dead, refrain from attendance at this session, but they may attend all other sessions on Wednesday and other days when ordinance work is being performed.

This regulation is made in the interest of the young people of the Church particularly so that they may receive the special attention which could not be accorded them so effectually in some crowded session.

JOSEPH FIELDING SMITH,
President

Norway and Finland will surely appreciate these. . . .

May Anderson Resigns

MAY ANDERSON, president of the Primary Children's Hospital in Salt Lake City, and one of its founders, has resigned. Hospital affairs will be under the direction of Mrs. Adele Cannon Howells, general president of the Primary Association and vice president of the hospital until a new president is appointed.

President Meeks Appointed

PRESIDENT HEBER MEEKS of the Southern States Mission has been unanimously elected a member-at-large of the National Council, Boy Scouts of America. He was sponsored for the position by a group of Scout executives from the South headed by Frank D. Wood of Atlanta, Georgia.

U. of U. President

DR. ALBERT RAY OLPIN, native of Pleasant Grove, Utah, has been named president of the University of Utah, succeeding Dr. LeRoy E. Cowles. His term of office will begin January 1, 1946.

Dr. Olpin, a graduate of Brigham Young University, has served as a member of a Bell Telephone Company research staff, and has done research for other organizations. At the time of his appointment he was executive director of the research foundation at Ohio State University.

Salt Lake Temple Recorder

CHARLES R. JONES, acting recorder of the Salt Lake Temple since 1941, has been named recorder of the Salt

Lake Temple by the First Presidency. He has been a temple worker since 1925, and in 1935 was called as president of the Arizona Temple, where he served for five years.

Sunday School General Board

MRS. ADDIE LITTLE SWAPP of Ogden, Utah, has been named a member of the Deseret Sunday School Union general board. Long active in Primary, Mutual, Relief Society, and Sunday School work in Kanab, Cache, and Ben Lomond stakes of Utah, and the Sunday School at Berkeley, California, she will be assigned to the nursery department and teacher training committees. She is co-author, with Marie Fox Felt, of the Sunday School text for 1946, *Sunday Morning in the Nursery*.

Henry A. Smith has been appointed to the general board of the Deseret Sunday School Union. He replaces the late George A. Holt as a member of the stake standards committee.

Elder Smith, editor of the Church News Section of *The Deseret News*, is a former stake Sunday School superintendent of Pioneer Stake. He is known throughout the Church for his articles on the progress of the Church, its teachings, and its leaders.

Day of Prayer

SUNDAY, August 19, was marked as a day of prayer, fasting, and thanksgiving, throughout the Church and nation. The First Presidency called attention to the national proclamation of Mr. Truman, which read:

I, Harry S. Truman, President of the United States of America, do hereby appoint Sunday, August 19, 1945, to be a day of prayer. I call upon the people of the United States of all faiths to unite in offering their thanks to God for the victory we have won, and in praying that he will support and guide us into the paths of peace. I also call upon my countrymen to dedicate this day of prayer to the memory of those who have given their lives to make possible our victory.

Pioneer Monument

ONE THOUSAND tons of Utah granite will be used in the construction of the "This is the Place" Pioneer monument. The granite is to come from Little Cottonwood Canyon, which furnished the granite for the Salt Lake Temple. The stone will be quarried in the area that furnished the granite for the Utah State Capitol and the Church Office buildings.

Dr. E. E. Snell

CHOSSEN as the nation's top bacteriologist under thirty-five years of age, Dr. E. E. Snell, associate professor of chemistry at the University of Texas, was recently awarded \$1,000 and a

bronze medal by the Eli Lilly Corporation for his outstanding work in bacteriology. He was thirty-one years old last September 22nd.

In 1935 Dr. Snell was graduated with highest honors from Brigham Young University. Later that year he entered the graduate school of the University of Wisconsin as a research assistant in agricultural chemistry and bacteriology. He received his master of arts degree in 1936, and his doctor of philosophy degree in 1938 from that university. He joined the University of Texas faculty in 1939.

The awards, made annually to a young man or woman under thirty-five, were made to Dr. Snell for his research work with lactic acid bacteria in the university's Clayton Biochemical Institute. Although he has been teaching and doing research with vitamins for only six years, he has a remarkable number of "firsts" accredited to his phenomenal record.

The young number one scientist of the nation is the son of Heber C. Snell, assistant director of the Logan Institute of Religion.

Flash Flood

AFTER a flash flood on August 19 which did a half million dollars' damage in the northeastern section of Salt Lake City, volunteer crews rallied under the leadership of George A. Christensen, president of the Emigration Stake, to help clear residences of debris, without regard to religious affiliation. It is estimated that about nine thousand man hours of labor was expended in the ten-day project, without cost to home and property owners.

Mayor Earl J. Glade, speaking in behalf of the city, said of the welfare project: "It is our sincere conviction that there never has been a finer example of neighborly helpfulness and consideration in the history of our city."

Chaplain Curtis

MAJOR THEODORE E. CURTIS, JR., who received the Silver Star for gallantry in action last January, when he remained with a wounded man under fire until aid came, has been named division chaplain of the 40th Infantry Division on Negroes, P. I. Previous to this assignment Chaplain Curtis was the as-

sistant division chaplain. He spent most of his time during the division's Luzon campaign and the later fighting on Panay and Negros, with the front line troops.

Chaplain Curtis' new assistant division chaplain is Captain George R. Woolley, also of Salt Lake City. Both he and Chaplain Curtis are returned missionaries.

V-J Mass Meeting

SIX THOUSAND citizens of all faiths and creeds gathered in the Salt Lake Tabernacle September 4 to give thanks that peace had again been restored to the earth. President George Albert Smith presided at the meeting. Speakers were: Herbert B. Maw, governor of Utah; Rev. A. W. Lyons, president of the Salt Lake Council of Religious Groups; Rt. Rev. Arthur W. Moulton, Episcopal bishop of Utah; Rabbi Alvin S. Luchs, Temple B'Nai Israel; Most Rev. Duane G. Hunt, bishop of the Salt Lake Catholic Diocese; and President J. Reuben Clark, Jr., the invocation

was by Patriarch Joseph F. Smith. Rev. W. F. Bulkeley, Episcopal archdeacon of Utah and Chaplain general, national society, Sons of the Revolution, pronounced the benediction. The music was by the Tabernacle choir directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

Doolittle Flier

FIRST LIEUTENANT CHASE J. NIELSEN, one of the four Doolittle fliers rescued from a Japanese prison camp at the end of the war, came to his Hyrum, Utah, home on an air priority. Nielsen, who was captured after the original Tokyo raid in April 1942, is a member of the first quorum of elders in the Hyrum Ward, Hyrum Stake. He is the son of Mr. and Mrs. Floyd Nielsen. The lieutenant's wife is the former Thora Ricks.

Welfare Canning

THE large and small canneries at Salt Lake City's welfare square started (Continued on page 605)

MISSIONARIES WHO ENTERED THE MISSIONARY HOME FEBRUARY 5th AND DEPARTED FEBRUARY 15, 1945



From left to right, first row: Joseph H. Astle, Elizabeth P. Astle, Don B. Colton, director; George B. Wilson, Susan C. Wilson, Jennie Biesinger, and Thomas K. Biesinger. Second row: Johannes Van Katwyk, Layton Griffin, La Rue Griffin, Elizabeth Taylor, George B. Taylor, and Mary O. Mitchell. Third row: L. C. Updike, Gudrun Higen, Hulda Parker, Frances J. Christiansen, Seth T. Hawkins, and Walter C. Mitchell.

LATTER-DAY SAINT SERVICEMEN IN FRENCH MOROCCO.

In Northwest Africa, take time off from their duties to hold one of their regular sacrament meetings in the base chapel.



Front row, left to right: Kenneth D. Proctor, Francis A. Webb, James O. Shingleton, Leo B. Lott, and Reuel J. Nielson. Back row: Chester M. Gilgen, Donald L. Miller, William W. Blackburn, Russell J. Whittaker, and Scott McKay. Lieut. Castleton and Wayne Stewart were on duty when the picture was taken. —Reported by Chester M. Gilgen



FROM THE OFFICE OF THE FINANCE OFFICER, U. S. ARMY, MINNEAPOLIS, MINN., COMES A WORD OF GREETING FROM "DOWN NORTH" ON THE ALASKA HIGHWAY, AMERICA'S GLORY ROAD

First row, left to right: Captain J. J. Unopulos, Jr., U.S. Army; Pfc. M. Fountain, U.S. Army; LAC Ray Hebert, RCAF; Guest of Hebert, LAC Larry Chisholm, RCAF; Sgt. Clyde Miller, U.S. Army; Sgt. Bob Morgan, U.S. Army; Sgt. J. D. Oiler, Can. Army; Pvt. Neal Fletcher, Can. Army; President Walter Miller, West. Can. Mission. Second row: President N. E. Tanner, Edm. Branch; Pvt. Wayne Matkin, Can. Army; Pfc. Clarence Brantley, U.S. Army; Sgt. Roy Harde, RCAF; LAC Alfred Carter, RCAF; Sgt. Don Bennett, RCAF; Sgt. Ralph Leacock, RCAF; Pilot Officer Jim Barber, RCAF; Sgt. Eugene Barrell, U.S. Army; 1st Lt. Laurence Edmunds, Can. Army; Capt. Ray K. Peterson, U.S. Army; Capt. Wesley Duce, U.S. Army; Pilot Officer Grant Smith, RCAF; and L.D.S. Servicemen's Supervisor M. H. Pitcher.

EDITORIALS

The House of the Lord

A TEMPLE is an edifice in which the most comprehensively sacred ordinances of the Church are performed. It is "a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." It is an earthly home of the Lord.

Temples are necessary in every dispensation, for in them the Lord reveals himself in person or by his Holy Spirit, and out of them proceeds the preparation of the world for its final destiny. In the temples, time and eternity are bridged and the unity of the plan of salvation made apparent. Gospel living centers upon and is completed through temple activity.

Spiritual power is generated within temple walls, and sent out to bless the world. Light from the house of the Lord illumines every home within the Church fitted for its reception by participation in temple privileges. The path from the temple to the home of man is divinely brilliant. Every home penetrated by the temple spirit enlightens, cheers, and comforts every member of the household. The peace we covet is found in such homes. Indeed, when temples are on earth, the whole world shares measurably in the issuing light; when absent, the hearts of men become heavy, as if they said, with the people of Enoch's day, "Zion is fled."

Temples are for the benefit and enlightenment of the members of the Church. In them are revealed the keys of the priesthood, and there power is given men "from on high" to meet the many issues of life. There men may commune with the forces of heaven, until doubt and questioning are replaced by knowledge and certainty. The ordinances and ritual of the temple, profoundly meaningful, set forth completely and comprehensively the truths of life, explain the mystery of existence, and make the gospel more understandable. Those who have received with open hearts the blessings of the temple go out with increased power and a new understanding of life's problems.

Men may rise through temple work to high levels of character and spiritual joy. Once only may a person receive the temple endowment for himself, but innumerable times may he receive it for those gone from the earth. Whenever he does so, he performs an unselfish act for which no earthly recompense is available. He tastes in part the sweet joy of saviorhood. He rises towards the stature of the Lord Jesus Christ who died for all. Men who thus serve the dead go out of the temple into the hearts of men with renewed power to deal fairly with others, to put into practice the golden command, "Do ye unto others as ye would have them do unto you."

Yet there are immediate rewards in such vicarious service. Every time a person receives the temple endowment for another, he reviews the eternal journey of man, is reminded of the conditions of eternal progress and of his own covenants to obey God's law, is impressed anew with the necessity of making truth alive by use, and beholds again the glorious destiny of righteous man. His memory is refreshed, his conscience warned, his hopes lifted heavenward. Temple repetition is the mother of daily blessings. Wherever one turns, temple service profits those who perform it.

Those who enter the temples and desire to obtain most from the experience must seek to purify their hearts in preparation. Only those who do so share fully in the blessings that flow from the temple. Unworthy persons, or those with minds fixed upon external things, who may enter, will not sense the essential

beauty and value of the temple ordinances. The pure in heart shall know that God is in his temple. It must always be kept in mind that the work in the temples, as in all divisions of the Church, is done by mortal, imperfect men, but that the story and lessons and issues of the temple endowment are divine and perfect. All who enter the temple must look through material imperfection into spiritual perfection.

All who use their temple privileges righteously will receive peace, safety, understanding, and joy. Young, middle-aged, and old—all need the help that the temples proffer. And it is well to seek for temple blessings early in life. Much is lost throughout life when marriage is not entered into under the sealing authority of the temple. A temple is "a place of thanksgiving for all saints . . . that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on earth . . . and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God." Such blessings are needed by every Latter-day Saint, and the whole world is in direct need of them.

Consider how poor we should be without our temples and the truths they represent! We praise the Lord for our temples and for our understanding of the use of them. May we ever be a temple-building, temple-using people!—J. A. W.

On Wartime Marriages

THE word "normal" has almost become a word of theoretical meaning. What constitutes a normal social condition is something which seemingly few people are able to define—or remember.

But whatever definition may be given, certainly these last few years have not been "normal." They have been years of war; they have been years of precipitate social changes, years of unsettled and uncertain futures. They have been years in which the contemplated pattern of the lives of our young people have been broken up and in which there has been a tendency, often of seemingly urgent necessity, to crowd into a few days or weeks the procedures, the decisions, the commitments that normally would have lengthened into months and years. Marriages have sometimes occurred under impromptu circumstances, frequently under the pressure of a few days' leave—and often away from home, when no leave was granted or when furloughs were too short.

And one inevitable result of this headlong haste has been that many who would have been married in the temples of the Lord, and who would there have taken their vows for eternity as well as for time, have done so. No matter how much they may be in love, no matter how rich their lives together may be, no matter how completely happy they are, they who have been married for time only, have not made the most of their marriage or realized the fulness of their opportunities.

And so now we counsel, we urge, that those who by the exigencies of war have accepted each other as partners in marriage "until death do us part," take steps without delay to enter into temples of the Most High. And if there have been children to bless these marriages in the meantime, let them be sealed to their parents, and let families which are yet anticipated be born under the covenant.

You young people, who, because of seemingly unavoidable circumstances, and because of your love for each other, have entered into the sacred obligations of marriage outside of holy temples—may you now, and without the hazards of further delay, renew your pledges within the walls of the House of the Lord, there to be given to each other anew, by the binding and sealing power of the Holy Priesthood, for the endless time that lies beyond time.

EVIDENCES AND RECONCILIATIONS

xcvii. Are the Latter-day Saints a Free People?

THE right to choose for himself what he will believe and do is the choicest possession of every intelligent man and woman. The unhindered exercise of this right is freedom.

In Latter-day Saint terminology this is the right of free agency, which is valued above all else, for it insures a membership which thinks and acts for itself and stands upon its own convictions and conclusions. Because of this basic law, the Church is diametrically opposed to tyranny or dictatorships of any form or under any name, that enslave the minds and actions of men. The Church seeks truth, and more truth, and believes that truth makes men free. And the Lord in these latter days has declared, "... Hear my voice and follow me, and you shall be a free people. . . ." (D & C 38:22.)

Nevertheless, freedom operates under many conditions or limitations beyond the power of any one person. There are laws of nature, society, and God, which must always be taken into account in the exercise of free agency. Under the right of choice a person may oppose them or obey them. It is not possible to abrogate them; nor can they be ignored with safety.

A person may choose to jump from the mountain precipice to the jagged rocks below; or seize with naked hands the wires charged with high tension electric power; or cast himself into a living fire. The result is certain death. Or, he may decide to obey the laws of nature, and use them if he can. So he builds a parachute, to descend safely from the precipice; with insulated hands, he makes the current do work for him; and he applies heat to confined water so that he may ride across the continent luxuriously in steam-driven trains. True freedom, in the midst of the multiplicity of natural forces, comes from conformity to law. Thereby, man becomes also the master of nature.

This principle is in equal operation in society. A person among his fellows, may think as he pleases; but in his actions he is limited. His inalienable right to free agency does not permit him to interfere with the same right of another individual. Even Robinson Crusoe had to consider his man Friday in all his actions. Therefore, a sound society sets up rules and regulations by which the right of freedom may be available to all people. To live happily in society these laws must be obeyed. If they are not the best laws, they may be improved; but while they do exist, they must be obeyed. Freedom in society waits only upon those who obey the laws of society.

The Church, though essentially an institution for freedom, exists under many laws that govern the right of choice. These are the commandments of God to his children on earth. The best laws enacted by and for society are based upon divine law, such, for example, as the Ten Commandments. The very value of the Church to man comes from these laws based upon the will of our Heavenly Father, which may limit our right of choice, but which are for our good, if we choose to obey them.

A person must exercise his right of choice when he

enters the Church. The new convert is not baptized until he is well acquainted with the doctrine and practice of the Church. After he has been taught, he asks with open eyes for admission to Church membership. Children are likewise taught the meaning of the ordinance, before they are baptized at eight years of age.

This means that the candidate for baptism accepts of his own free will and choice all that the Church has to offer, and all that it requires. He accepts the organization, code of doctrine, and manner of living within the Church. As by the free exercise of his agency he seeks baptism, so by that agency he becomes subject to the order of life within the Church. The requirements of the Church are not in any sense infringements upon his right of choice. He has made his choice. The principles of truth upon which the Church rests must henceforth determine his actions and conduct in life.

In minor matters of Church regulations, when questions arise in his mind, he compares them with the basic truths he accepted in the waters of baptism, and judges them accordingly. He soon finds that every so-called Church requirement is for his good. For example, among other things, obedience to the Word of Wisdom yields health and spiritual power; the payment of tithing makes man master of selfish impulses, and a benefactor to others; and attendance at meetings feeds his spiritual nature. Every requirement, if obeyed, lifts man into higher realms of joy; helps him approach the likeness of God.

Political differences show the freedom of action of the Latter-day Saints. Political issues usually touch matters which are not of fundamental importance. Whether Smith or Jones shall be mayor; whether a road shall be built south or north, are not ordinarily questions of principle. Church members act freely in deciding upon such matters. Likewise, they choose, without interference, from time to time, their political party affiliations, as party platforms change. Should larger political problems arise, such as involve fundamental Church doctrine or practice, they would be solved simply by comparing them with the essential doctrines of the gospel. Latter-day Saint people are free, politically.

Another evidence of the freedom of Latter-day Saints is the manner in which all Church Authorities are sustained, whether general, stake, or ward. It is a law of the Church that all nominations for Church positions, or releases, must be made by the officers of the priesthood; but the men and women thus nominated must be confirmed by the people. Without such confirmation the nominees cannot act, and other choices must be made, as has occasionally happened. Therefore, at the conferences of the Church or Church divisions, officers are presented for the sustaining vote of the congregations; not only when the names are first proposed, but at regular, frequent intervals thereafter, to insure that the Church continues to be led by worthy men and women.

This is more than an ordinary vote. It is a sustaining vote, which means that we not only accept the people as our leaders, but that we support them with our good will, help, and prayers. Every person may vote freely, for or against a name; and should do so according to his convictions. The voting is not a perfunctory act, but one of great importance.

However, if a member votes against a nominee or officer, it must be for some good reason. If for acts unworthy of a Latter-day Saint, charges should be filed against him in the courts of the Church by those who know of his errors; if the charges are substantiated, and no reconciliation is effected, the person may be removed from office. If the contrary vote is merely a distrust of the person's ability to perform the duties of the office, or because of personal dislike, nothing

(Concluded on page 615)



Homing

ONE FAMILY'S BID FOR HEALTH

By J. S. STANFORD



Our early lives spent on our parents' farms in two western states were not ideal from a physical standpoint. Summer was a time of plenty of fresh foods from orchard, garden, hens, and cows, but in winter white bread, potatoes, meat, and pastries with some milk and apples were the regular diet. Stuffed stomachs were not always considered harmful although they engendered habits difficult to overcome in later years.

The log houses were roughly built and the winds of late winter made indoor workers uncomfortable unless they shifted frequently nearer to the red-hot, wood-fed stoves.

Colds caught in December often hung on and on or developed into more serious ailments. Spring was the time when thick blood must be purified by liberal doses of yarrow tea or of dark mixtures of sulphur and molasses. Ugh!

In 1919, when we were married, we began to doubt that illness was beyond control. As a man thinketh, so is he, should be extended to read, As a man eateth and doeth, so is he.

A weekly or even a monthly fast of twenty-four hours is an ordeal that is often shunned, if not scorned; yet such fasts clear the brain and purify the tissues. The preponderance, too, of soft, concentrated foods supercharged with energy for which man has decreasing need as his physical activities decrease, intensifies the strain on the body. It must cast off that excess or store it. And all the while it may be starving for minerals and vitamins. And these tendencies are aggravated by the flaring propaganda to eat countless costly but needless gimcracks.

Our family goal is positive health in order to insure better bodies, minds, and spirits with which we may have joy and life more abundantly. We believe that man is punished for his sins against his bodily health and that he should not expect exceptions.

Our methods are carrying us toward this goal. Constant alertness and study are needed but it is worth the price.

Food is probably the greatest single factor to make or mar one's health. It can be and should be the only medicine needed.

We are fortunate in possessing a large garden, in living near our college dairy, and in not living near a grocery store. Our garden is a "year around" garden. Seed, fruits, leaves, stems, and roots are grown and used daily, fresh from the garden or pit, canned or dried. Sometimes we call a favorite five—corn, tomatoes, carrots, spinach and potatoes—the "guins," which called forth a family slogan: "green and gold, green, crimson and gold, eat of them daily and never feel old."

Corn, sweet gold corn! its users are many. Dried by several methods it is easily cooked and served with milk and butter, or it may be ground and served as soup. Ear-ripened in the field it is shelled and ground in a hand mill and the rich golden meal is the basis of delicious muffins. Sometimes the corn is parched, then ground and added to the other meal to give a new inviting flavor to the muffins which, coated liberally with butter and honey, is a dessert we prize.

Tomatoes, fresh and canned, are so useful and enter into so many recipes that we use them almost daily. And our carrots! A superior variety discovered in a North Dakota seed catalog are crisp, sweet, and cylindrical, better raw than cooked, and they blend very well with the cracked wheat mush, as well as cake and candy.

Spinach, fresh or dried, is cooked and served with lemon juice and butter. We literally devour our portions and

look more. "Why let cows have a monopoly on hay?" we once asked. We don't let them any more. Our "hay-stack" of spinach is ample for three weekly servings during the winter.

Potatoes, the kind that made Idaho famous, are our first choice. In season most of the year, they are palatable and nutritious when baked or steamed in their jackets.

Strange to relate, perhaps, bread is seldom served at dinner. It is the foundation, of course, for the lunches, as is the cracked wheat mush for breakfast nearly every morning. Muffins for dinner occasionally when meat is not served is becoming the rule, and we adults feel much better since making the change. However, our homemade bread containing liberal portions of both finely ground and coarsely ground wheat (sometimes toasted) is a tasty and sustaining food which often tempts us to eat more than we need.

Red meats for roasts and stews, very seldom for frying, are used moderately. Our choicest meat is fried-stewed rabbit reared in our own pens. Cakes and puddings are seldom served and pies rarely. Candy is eaten now and then, usually for dessert, not between meals, but sherberts and ice cream are made and used freely in all seasons.

Do our five oldest children from sixteen years down to four years of age complain about these methods and foods adopted principally during the last two years? No! The schoolchildren already see the relation between what they eat and how they feel and that they do feel better since we have changed our methods. The four-year-old boy and his baby sister will know of no other method, at least, at home.

Man is forty percent muscle, often flabby muscle in the indoor worker. The muscles of volition stagnate and disintegrate through disuse, but the muscles of digestion are overworked. In our craze for speed are we losing the thrill which comes from the bodily motions of running, climbing, walking? Even one brisk mile each day does wonders in relieving cramped muscles and ragged nerves.

Seven to eleven hours' sleep each night is required for the schoolchildren—and their parents (more, of course, for the little ones). Firm beds without excessive covers are preferred. The two firm beds with medium weight mattresses on boards for springs are so successful that other beds are due for a change. Man simply is coddling his muscles and body by the modern array of springs under him. Sleeping alone, we find, is more economical of time because one sleeps "faster," gets his needed sleep in shorter time.

The ability to relax, especially on the hot days of summer, to stretch at full length on the cool, firm floor or lawn for twenty minutes or more is regenerating. Sleep does not interfere with digestion, but the latter may interfere with sleep. Heavy meals shortly be-

fore retiring are prone to cause restless sleep and an irritable awakening.

Our bodies have developed a marvelous but not infallible heat-regulating mechanism which reacts effectively to sudden temperature changes but which fails somewhat to recognize gradual cooling. Inactive bodies are often chilled in cooling rooms when studying and, when coupled with excess food inside, pave the way for colds and attendant evils.

Beware of the slow drop from 68 degrees to 62 degrees if not active, otherwise temperature changes are beneficial. The stoker-heated house may not be ideal from a health standpoint if one spends much time there.

If we don't take time to keep well, we must take time to be ill; this statement is true, but is too general to be heeded very often. In fact, some folk take so much time to be ill that they die in the prime of life.

A statement made by a famous surgeon is significant: "Today the cure of disease depends almost entirely on the spontaneous power of the organism to repair itself." Yet, so often that exceptions are rare, John Doe and Richard Roe neglect or drug their ailments until they are forced to call on a physician who probably cuts and extracts; then nature is left to repair the damage as much as possible. A "stitch in time" would save the literal nine, and more, put in by the surgeon.

Intermingled with the trash and treason that come via radio and mail is much valuable information and inspiration to encourage us to make greater efforts to attain positive health, if not physical perfection. Such efforts, we believe, are well worth the cost.

Some Facts on Currency Rise

From Anti-inflation Bulletin

Did you know that—

Nearly twice as much money is in circulation in \$1,000 bills as in \$500 bills?

More than twice as much money is outstanding in \$100 bills as in \$50 bills?

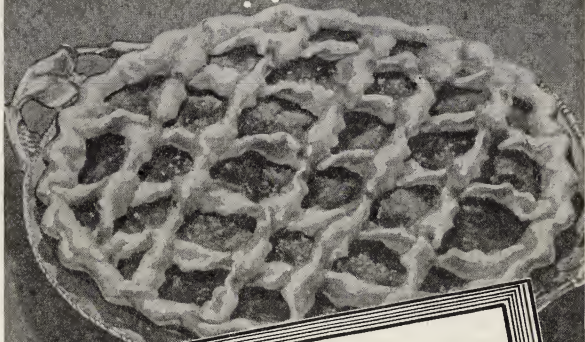
The total of big bills (\$50 and upwards) in circulation—\$7.9 billions at the end of March—is nearly one third of all money in circulation and more than the total money circulation at the start of the war?

These are among the facts shown by the Federal Reserve Board in its latest statistics on money in circulation.

Money authorities say the increase of more than three times over pre-war in money in circulation during the war to date (current outstanding total is over \$26 billions) is greater than warranted by the needs of business and the payroll of the armed forces. For this reason the growth in big bills outstanding is regarded as possibly reflecting black market and tax evasion operations, since bills of \$50 and higher are not common mediums of exchange.

OCTOBER, 1945

It's baked with "A1"
... TO BE SURE *



Luscious is the word for this **A-1 ORANGE PASTRY** for Fruit Pie

1½ cups sifted Globe "A1" Flour
½ cup shortening
¾ tsp. salt
1 tbsp. grated orange rind
3 to 4 tbsps. orange juice

Sift together flour and salt. Cut in shortening until particles are size of small peas. Add orange rind, mix well; add juice, mix lightly. Roll out ⅔ dough on lightly-floured board. Place loosely in pan. Flute edges. Add filling. Top with ½ inch twisted lattice strips cut from remaining dough. Bake in hot oven (425° F) until crust is golden brown (20 min.). Makes 8 inch pie.

APRICOT FILLING

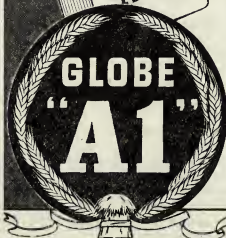
(Other fruit filling may be substituted)

1½ cups dried apricots
3 tbsps. Globe "A1" Flour
½ cup sugar
1 cup water
1 cup raisins
¼ tsp. salt
2 tbsps. grated lemon rind.
2 tbsps. butter

Cook apricots until tender. Combine all other ingredients and cook until mixture thickens. Add drained apricots, cool, and turn into pastry shell.

What pie—so flaky, tender, and delicious! Like all A-1 baking, it's perfect—because Globe "A1" Flour is the secret of success in any recipe. It's specially blended for western baking. Try it and discover why our west best by test is called A-1.

*** It's unconditionally guaranteed for every baking purpose**



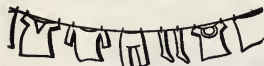
Listen to Elsa Maxwell's "Party Line," 3:45 p. m. Monday through Friday over Mutual.

IT'S THE Fresh Eggs THAT MAKE IT BETTER

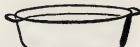
TRY THIS Recipe!

APPLE AND ORANGE SALAD

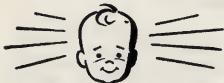
Core but do not peel red-skinned apples; cut in eighths. Peel oranges, slip knife blade down along section walls, and turn out sections. Arrange apple slices and orange sections alternately on lettuce-lined salad plates, standing slices and sections upright so that finished salad is globe-shaped. Top each salad with a liberal spoonful of Durkee's Mayonnaise, and garnish with a maraschino cherry.



Soaks clothes WHITER



Leaves no rings on dishpan or washtub



Keeps baby things immaculate

LOTS OF

SUDS

EVEN IN HARD WATER



Cook's Corner

Josephine B. Nichols

SUGGESTIONS FOR THE LUNCH BOX

In selecting foods for the lunch box: First, choose foods having the best nutritive values

Second, choose foods that possess the quality of retaining their flavor and a pleasing appearance after several hours of standing

Third, use a variety of breads for sandwiches

Fourth, use a generous amount of filling

Fifth, use fresh fruits or vegetables

Sixth, always include a hot or cold beverage in a thermos bottle

With a little planning, box lunches can be made appetizing and nutritious.

FOODS FOR THE LUNCH BOX

Whole Wheat Nut Bread

2 eggs
1 cup sugar
 $\frac{3}{4}$ cup melted shortening
 $\frac{1}{2}$ cup honey
 $\frac{1}{2}$ cup sour milk
 $1\frac{1}{2}$ cups white flour
1 teaspoon salt
1 teaspoon soda
 $1\frac{1}{2}$ cups whole wheat flour
 $1\frac{1}{2}$ cups broken walnut meats

Beat eggs and sugar until thick. Add shortening and honey; mix well; then add sour milk. Add white flour, sifted with salt and soda; then whole wheat flour; beat smooth. Fold in nuts. Bake in loaf pans in moderate oven (350° F.) for fifty to sixty minutes.

Fruit Bread

2 cups sifted flour
3 teaspoons baking powder
1 teaspoon salt
 $\frac{1}{2}$ cup sugar
 $\frac{1}{2}$ tablespoon grated orange rind
 $\frac{1}{2}$ cup chopped dates
 $\frac{1}{2}$ cup chopped nuts
1 egg, beaten
1 cup milk
 $\frac{1}{2}$ cup orange juice
 $\frac{1}{4}$ cup melted shortening

Sift together flour, baking powder, salt, and sugar. Stir in orange rind, dates, and nuts. To egg, add milk, orange juice, and shortening; mix well. Add liquid to the flour mixture, stirring only until flour is moistened. Pour into greased loaf pan. Bake in moderate oven (350° F.) about one hour and fifteen minutes.

Ginger Bread

$\frac{1}{2}$ cup shortening
 $\frac{1}{2}$ cup granulated sugar
1 egg
 $1\frac{1}{2}$ cups sifted flour
 $\frac{1}{2}$ cup whole wheat flour
 $1\frac{1}{2}$ teaspoons soda
1 teaspoon cinnamon
1 teaspoon ginger
 $\frac{1}{2}$ teaspoon cloves
 $\frac{1}{2}$ teaspoon salt
1 cup mild molasses
1 cup hot water

Cream shortening, add sugar, add egg. Measure and sift dry ingredients. Combine molasses and hot water. Add dry ingredients to first mixture alternately with liquid. Bake in 9" x 9" pan in moderate oven (350° F.) for forty-five minutes.

Peanut Butter Cookies

$\frac{1}{2}$ cup shortening
 $\frac{1}{2}$ cup peanut butter
 $\frac{1}{2}$ cup brown sugar
 $\frac{1}{4}$ cup white sugar
 $\frac{1}{2}$ cup light corn syrup
 $\frac{1}{2}$ teaspoon vanilla
1 egg
2 cups sifted flour
2 teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt

Cream together shortening, peanut butter, and sugar. Add corn syrup; mix well. Add vanilla and egg. Beat well. Sift together flour, baking powder, and salt. Add to creamed mixture. Mix well. Shape dough into small round balls; place on baking sheet and flatten. Bake in moderate oven (375° F.) for twelve to fifteen minutes.

Makes three and one-half dozen cookies.

Sandwich Fillings

Meat and Fish

Minced tuna or salmon with shredded lettuce, celery, salad dressing, or chili sauce

Any left over meat, sliced or chopped and mixed with pickles or salad dressing.

Eggs

Hard cooked eggs, chopped and mixed with olives, sweet pickles, mayonnaise, minced parsley or bacon.

Cream cheese with mayonnaise, chopped nuts, chopped olives, or marmalade.

Handy Hints

Add one cup of mashed lima beans to your next meat loaf mixture to make more servings and more vitamins.—Mrs. J. C. P., Medford, Oklahoma.

Wash the iron part of coal stove with warm water; dry or let heat of stove dry these surfaces. While this process is going on, mix two parts of paraxax with one part of unsalted grease in a small tin plate or lid on back of stove. Take a cotton cloth, dip in mixture and rub with force the parts recently washed. This gives your lids, drafts, pipes, etc., a new look and also prevents rust if used every day or two.—Mrs. C. B. L., Luna, New Mexico.

For the apron that refuses to stay on the hook, sew on the back and center of the belt a wire or celluloid ring or a loop of tape. This has been a time-saver for me.—Mrs. L. S., Mariposa, California.

To mend a run in silk or rayon hose, run the crochet hook through the little loop at the end of the run and catch the first thread of the run and pull through the loop. Continue up the run thus, being sure to take the threads in the right order, to the starting place of the run. Fasten with a thread to match the hose. This should be done before washing, if possible.—D. A., Eureka Springs, Arkansas.

A soap saving idea is to put the article of clothing through the wringer the second time before dropping it into the rinse water. Almost as much soap comes out the second wringing even though your wringer is a good one.—Mrs. E. R. J., Salt Lake City, Utah.

How Can You Fight a Small Fire Safely?

THE first thing to do when a fire breaks out is to collect your wits and size up the situation. That won't take more than a few seconds, and it may keep you from doing some foolish or useless thing.

After notifying the fire department, go into action with your extinguisher. Take a position near a door, so any sudden burst of flame cannot trap you. If possible, stand so the smoke and fire are carried away from you by any drafts. If the fire is in a small room or closet, stay outside, and aim the extinguishing agent in at the fire. Take advantage of the length of the stream to remain at a comfortable distance from the fire.

Always aim directly at the thing that is burning (not at the smoke or flame), except in the case of a flammable liquid. But, if cooking fats, gasoline, or other inflammable materials are burning in a container aim just above the level of the liquid, to avoid splashing and spreading the fire.

If the fire is spread out over the floor or ground, start at one end, preferably at the point nearest you, and then sweep it out completely as you go. If the fire is traveling up a wall, put out the fire at the bottom first, and then follow it up.

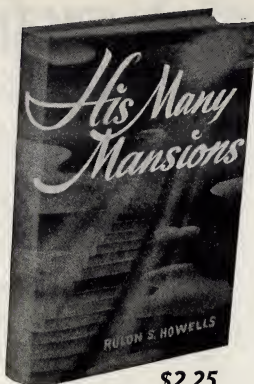
In the case of fires caused by electricity, it is desirable to turn off the electric current if you can, so as to prevent re-ignition; but by using the proper type of extinguisher, you will not be in danger of an electric shock if you cannot turn off the current.

Many materials give off poisonous gases when they burn, so move about to avoid inhaling the smoke. When the fire is out, open windows to air the place. If you cannot air the place quickly and easily, get out and stay out until the smoke has cleared away.

Your Personal Paper Salvage Campaign

HERE is a victory campaign you can start right now in your own home. This is your personal campaign to salvage every scrap of paper. The paper that comes into your home is not wasted unless you burn it or throw it away. When you save it and turn it in on collection day, this paper can be used by the mills to make more paper. Save paper—save wrapping paper, corrugated and cardboard boxes, bags, wastebasket scraps, newspapers, and magazines—save *all* paper! Watch your newspaper for collection dates and turn your paper in, tied in neat, easy-to-carry bundles. Make your personal paper salvage campaign a big success.

Enough time was lost from farm accidents last year to have produced five bushels of wheat for each of the 137,000,000 persons in the United States, says National Safety Council.



\$2.25

"Too much has already been written . . . interpreting what others believe rather than letting each speak for himself."

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The
Salt Lake
Tribune



News from the Camps

Luzon, Philippine Islands

Dear Brethren:

I would like to take this opportunity to commend the editors who are doing such a splendid job of preparing the magazine for the members of the Church.

The *Era* has come to mean much to us all—it is such an inspiration to us. To me, as with many fellows with whom I have come in contact since being in the service, next to a letter from a mother, a wife, or a sweetheart, the *Era's* arrival is appreciated most.

We are brought up to date with the latest progress and growth of our Church, and its pages are filled with the true gospel of Jesus Christ, leaving us without question as to how we ought to govern our lives to live daily in a world torn with strife, greed, and indifference.

To us who have had the privilege of performing a mission for our Church, the *Era* brings very often to its pages names of those we've had the opportunity of working with in the mission fields, and renews again the spirit we cherished so much throughout all our mission.

Stationed where I am, it is but a few minutes' drive in a jeep to a chapel where services of our faith are conducted every Sunday evening, and where Mutual is held on Tuesdays. These meetings are being conducted by a very talented group leader who is to be commended for his fine work in keeping the faith of all those who attend. It is something to look forward to each week with those who understand, to renew again our faith and strengthen our testimonies of the true and everlasting gospel.

We are thankful for this magazine and all we can say is, "Keep it coming."

Cpl. John Irwin

* * *

Dear Mom, et al.:

THERE isn't a great deal to write. You know the thoughts that are in my heart. I have an unextinguishable faith in the future. I know that which is happening to me today and what I must endure in the future are parts of a plan bigger than I am or than the entire universe. These things are necessary in order for me to be a person able and qualified to carry out God's will upon the earth. As I look around me I know that the poor unfortunate state of mankind can only be ameliorated by individuals who have suffered and who have come out of it all not disillusioned but happy in the knowledge that it was worth it, for it is they who will save man from the stench of iniquities and unbelief that he has created for himself.

With the help of God whom I daily seek in prayer constantly, through sincere study and by a humble perseverance, I shall be able to do my best. Thus, I have no fear of the future, for God and his influence will always be with me. The Holy Ghost will comfort me in times of stress and hardship. How can I fail to come through it all?

Besides the spiritual aid that shall be mine, I can live in the firm assurance that I have friends and loved ones pulling for me, praying for me. Do you doubt that anything but good can come to me when I have all this with me? I do not. In fact I know it to be true. "Men are that they might have joy."

I have a heritage that few men enjoy. I am blessed almost above all men. To be sad because I am getting an opportunity to contribute a small part of that thanks due is

utterly wrong. To suppose that the world can go on in its present chaotic and unfortunate state for a very long time to come is to deny the mercy of God.

So faith in the future; faith that what is occurring is for man's best good; and lastly, faith that the present suffering will soon be over, are necessary prerequisites to the abundant life. I am constantly striving to attain these attributes. Thus, I eventually shall gain them, and then my joy will be unexceeded by the brightness of the stars.

I hope this letter will serve to comfort you. May you understand what I want you to feel. If I can know this and be assured that you, too, have the faith that I have, then all obstacles and sufferings will indeed become commonplace. I pray that you may know these things and be happy in your knowledge.

Your loving son,
*(Lt.) Lynn (Jenks)

Hello Dad:

Germany

TONIGHT most of the fellows are out somewhere, and it is comparatively quiet, which gives me a chance to think, and tonight I feel very close to you. I've been thinking a lot about the things we used to talk about, and the things we used to do.

Do you remember how we used to shoot the .22 out on the farm? I never thought then that I'd have to shoot a rifle at a man. We used to have lots of fun sinking cans by putting holes in them as they floated down the canal. It isn't fun putting holes in steel helmets. I have sent home a .22 calibre rifle which was captured from the Germans. It is a good one, I think, made by the best arms manufacturer in Germany. It is a single shot, bolt action .22, built on the same model as a German army rifle. It is used in training German youth. If and when it gets there, oil it up and take care of it, will you? We can have a lot of fun with it when I'm back where shooting is fun.

I have learned to live with a group of men and get along with them. I have learned to judge men and pick the ones I need to cultivate as friends and to weed out the undesirable ones. I should say I have begun to learn, because learning is a process that goes on forever. I realize that in my brief twenty years on the earth, I lack the wisdom and judgment of maturity. I earnestly pray that some day I may possess judgment one tenth as great as yours.

And in what I have seen and heard in the short time I have been away from the protecting influence of home, I see one thing that stands out clearly above all else. And that is this: How small, how insignificant, indeed how utterly lost and worthless man becomes when he loses sight of the ways of righteousness, when he loses sight of God.

I'm waiting for orders. Waiting is difficult. It wears on nerves. It sharpens tongues and quickens tempers. Therefore I hope the order comes soon. Whatever it is I hope that I will have the strength and courage to meet it squarely. I am not much concerned with praying for God to be on our side. My earnest prayer is for the wisdom and judgment of our leaders. May they never lose sight of the fact that we should stay on God's side.

Goodnight, Dad. Give my love to Mother. May the Lord bless and keep you both.

Your loving son,
Nathan Jean

THE IMPROVEMENT ERA

HEART TO HEART TALK AT THE HENHOUSE

1

JACK: Hi, sis! Glad you came out. I was just telling these birds it's about time they learned about Safeway's system of straightline distribution.

JILL: Jack! You aren't going to sell our beautiful layers!

2

JACK: Heck no, Honey! I mean here's green forage up and ready, so we'll turn the hens directly into it.

JILL: I get it. No middle men. Direct from producer to consumer.

3

JACK: Sure! Safeway's been doing it that way for years. It lets 'em pay us farmers top prices and still sell for less. Now watch closely!

4

JACK: Instead of taking the farm product direct to consumer, I take the consumer to where the product grows.

5

JACK: What a brain! I should hire out to Safeway as an eggspert.

JILL: And I should egg spurt your wonderful brain. Take off your hat!

FROM EGGS TO "GRASS"—SAFEWAY'S SYSTEM HELPS BOTH GROWER AND CONSUMER

In California's fertile Sacramento Delta, asparagus is known as "grass." And John Klein, one of the growers, has this to say about Safeway's straightline distribution. "In 1939 Safeway began buying direct from us growers and started a market expansion program. I have checked market returns and have noted that the fresh asparagus market has been steadily increasing due to better distribution through such chain stores as Safeway."



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NOTE: Better than a third of our customers are farm folks. Find out why. Trade one full month at your Safeway grocer's — and see how much you save!



Buy several brands. Open each can wide. Check the color. Note Morning Milk's appetizing, natural color.



Compare texture. See how creamy rich Morning Milk is! Thousands use it just like cream.



Then taste each milk just as it comes from the can. Yes, you can taste the difference. Morning Milk has a finer flavor

Utah's Own
Finer-Flavored

MORNING MILK

Meeting Problems of Today

THE GOSPEL KINGDOM, by John Taylor—400 pages of the writings and discourses of a great leader. Textbook of priesthood quorums for 1945. John Taylor's inspired words are as vital to this generation as they were to his.

Price, \$2.25 (\$1.80 to priesthood quorums)
(See pages 555 and 605 for Order Blank)

BOOKCRAFT

18 Richards Street, Salt Lake City 1, Utah
592

POETRY

AUTUMN EVENING

By Leone E. McCune

SUMMER lies dead, a burning ember.
Glory of autumn, I remember—

When rain as gentle as mist will fall,
And a brooding stillness hushes all.

Then for an hour the maples glow,
Before the thickening dusk sinks low.

The maples are lamps that line the street;
Leaves lay a carpet for straying feet.

The soft rain drips in the saffron light,
Gold fades slowly away into night.

TESTAMENT

By Christie Lund Coles

I HAVE seen the moon on many a night,
Hung in the same, translucent place,
A crescent, delicate and bright
Trailing clouds of gossamer lace;

I have heard the notes of the nightingale,
Lifting the air with its bell-like tone;
I have listened to the curlew's call
When walking the seashore all alone;

I have watched the petalled summer pass
From the russet valleys hazed in sleep,
I have counted frost-spears in the grass
When winter was brittle and sharp and deep;

I have seen the spring, I have felt the breath
Of April winds over trees, new-clad;
And this is my testament on death:
We shall have again what we once have had.

EXCLUSIVENESS

By Mabel Jones Gabbott

THERE are moments—
shining, silvered moments
when I glimpse her entity—
distinct and separate:

Once when she was chilled, I held her,
cuddled to the warm white softness
of my heart, and she purred drowsily
and slept:

Or when her fingers curve to meet the
music in the air:

Or her eyes, intent and knowing—

There are moments—
but like shavings, each one thin
and curls and drops to sawdust
indistinctness while my imagination
seeks to make it clear.

And I am left,
a grown-up seeking entrance to a
child's exclusiveness.

FOR A CERTAIN SCIENTIST

By Charles C. Day

DIVIDE a line between a line, and see
If you can fathom immortality.

Dissect the blue air; scan the moon's pale
track:

You cannot keep the sun from coming back.

Lie here beneath a shadow-cloud, star-shod,
And see what you would substitute for God.

MY FATHER'S HOUSE

By Sgt. Thorley C. Johnson

HE set in place his perfect cornerstone:
"My house shall rise upon this rock," he
said.

He quarried other stones, sounding each one
With care, examined them for flaws and
tried

Them well; then fitted them exact and true,
And sealed stone unto stone with love, his
strong,

Pure mortar, uniting as one, all through
His house, its members, all as they belong.

THE HAT

By Margaret O. Slicer

WHAT is youth that you should wear it,
A gay mad hat on your smooth brow?
What is youth that I can't share it
With you now?

I tried the selfsame hat myself
Just a day or two ago.
Took it from its saloon shelf,
Tipped it so.

The result? Let's talk not of it.
(The salesgirl said it was divine.)
The face beneath the frills above it
Was thirty-nine.

BUGLER

By Helen Maring

WE can't buy of all things—a clock with
alarm,
But that doesn't worry us out on the farm.
At daylight we still have a splendid up-
booster,

That tuneful old bugler, the loud-crowling
rooster.

JOHNNY APPLESEED

By Lucretia Penny

HE did not plant his applesseed
To meet for him some future need,
But so that men he'd never meet
Could find the springtime blossoms sweet
And reach for ripe fruit in the fall.
He hoped for that, and that was all.

REVOLT IN AUTUMN

By E. V. Griffith

THE schoolroom walls had shut him rough-
ly in.

But through a new-washed window he could
see

A robin in the gnarled maple tree,
Which caught its red breast's fire, and tried
to win

The maple for its own, and stain it red.
The day passed in a haze no hands could
clasp;

The lesson was too much for him to grasp,
And autumn's call kept pounding through
his head.

The mountains filled the window. Now it
seemed

His heart was one with all the forest's flame.
A bird called: he knew every one by name!
The teacher's voice cut in on what he
dreamed.

His flaming eyes defied her, anger hurled.
He roughly closed his reader with a start,
And sat, the youngest rebel in the world,
Revolt against all textbooks in his heart.

THE IMPROVEMENT ERA

This Ordnance Victory Penny symbolizes the great contribution of the Industry-Ordnance team which has successfully conducted a fifty billion dollar program of armament for victory. This penny is a keepsake and a reminder of this vast undertaking.

Mined in Utah, fabricated into a shell case by the Industry-Ordnance team, shipped to the South Pacific, fired at the Japs, returned to the Tooele Ordnance Depot as a fired cartridge case, reclaimed and shipped to the United States mints, returned to Tooele as a U.S. Coin and presented to you, a member of the Army Ordnance Association, as a reminder that Ordnance is a guarantee of peace.

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This tribute to Utah and one of its industries sprang from an idea of Colonel Henry E. Minton, commanding officer at the Tooele (Utah) Ordnance Depot, and has received nation-wide publicity.

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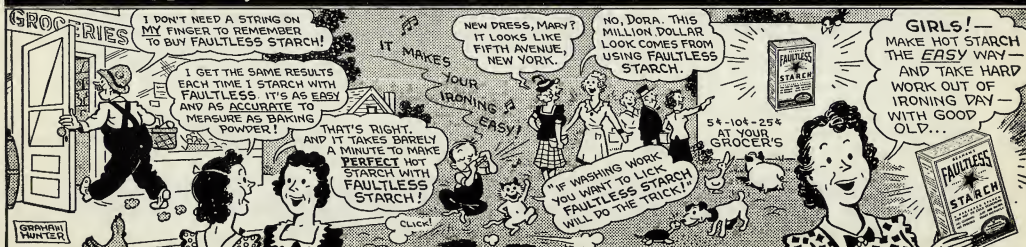
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FAULTLESS FARM FUNNIES... SATURDAY SHOPPING CHATTER

BY GRAHAM
HUNTER



NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Example the Better Way

OUT of the mouths of honest witnesses shall the truth be established. We present below two abbreviated statements that will be read with intense interest, the one about Lt. Hallman, Centerville, Utah, and the other written by Lt. Ray R. Canning of Tremonton, Utah.

LT. HALLMAN

Local papers on July 19, 1945, carried an account of the death of Hugh Powell Hallman, son of I. P. Hallman of Centerville, who was killed the day before in a mid-air collision with another twin-engined pursuit plane near Ontario, California.

Lt. Hallman had served in a combat force overseas. After forty-seven combat missions he was injured when he was forced to parachute from his plane and the silk did not open until he was fifty feet from the ground. He returned to the states in September 1944, and was stationed at Minter Field, California, and Ontario army air base.

When Brother Hallman, father of the lieutenant, went to the air base at Ontario to arrange for the burial of his son, the following story was related to him by an army air force major who had served overseas with the deceased:

On one occasion a party was being given for a group of men in the air service overseas. As is customary, smokes and alcoholic drinks were very plentiful. Lt. Hallman, as was customary for him, did not indulge. As usual there was some critical comment and a general who was present remarked, "I see we have one sissy among us." Lt. Hallman rose to his feet and facing the general said: "Sir, I cannot refrain from answering your remark. I have been taught from my youth to abstain from the use of liquor and tobacco. It is with me a matter of principle, in fact, a religious principle. I feel sure that I can serve my country and my fellow men quite as well when not under the influence of spirituous liquor. All my life I have desired that the spirit of the Lord might be with me. I know that this will not be so if I do what I know to be wrong for me. I am sorry, sir, that you disapprove."

The lieutenant sat down, and the general arose to his feet, and said, "Lt. Hallman, please stand." All eyes were upon the young man, for it is well known that a junior officer does not "talk back" to a general. The general said: "Lt. Hallman, I want to apologize for my uncalled-for remarks. I know as well as you do that all of us could serve our country better while not under the influence of liquor. I want to salute a man who has the courage and good sense to stand by his convictions."

LT. CANNING'S STATEMENT

In Blackfoot, Idaho, several years ago, Elder Thomas E. Cheney organized the original "Abstinence Club." Under the direction of Elder Ben E. Call, Jr., principal of the Teton Stake

(Concluded on page 604)

Melchizedek

Alternate Lesson Outline for Melchizedek Priesthood Quorums: The Pearl of Great Price

By MILTON R. HUNTER of the First Council of the Seventy

(As was suggested in the "Era" last month, the purpose of this first lesson will be to analyze the Pearl of Great Price—its name, origin, contents and mechanical make-up—by way of an introduction to the course. It is suggested that the class instructors take to their priesthood classes a recently published Pearl of Great Price and one issued before 1902 for the purpose of observation and comparison.)

LESSON ONE

I. PEARL OF GREAT PRICE—ITS NAME AND ORIGIN AS A BOOK

(Suggestions to the class instructors: The answers to the following questions and problems are found in the Melchizedek Priesthood section of the *Era* for September 1945.)

1. Who first published the Pearl of Great Price and named it?
2. What inspired the publisher to give it that name?
3. What was the publisher's purpose in printing this book?

(Discuss his own statement.)

4. Where did he get his materials?
5. Compare the title page of the first edition of the Pearl of Great Price with the present edition.

II. MECHANICAL MAKE-UP OF THE PEARL OF GREAT PRICE

Examine a modern edition of this book with the class members for the purpose of observing the following facts:

1. Has the Pearl of Great Price always been divided into chapters and verses?
2. Has it always had references and been printed in double column pages as it is today? (See copyright page.)
3. Observe and discuss with the class members the references at the bottom of the first few pages. If any question arises, explain the purpose of the references and how to use them.

III. CONTENTS OF THE PEARL OF GREAT PRICE

1. *The Book of Moses*

(a) Chapter one is a vision that Moses had hundreds of years ago, and this vision was revealed to Joseph Smith, the Prophet, in June 1830.

(b) Chapters two to eight are the writings of Moses which were revealed to Joseph Smith in December 1830. These writings are quite similar to chapters one to six of Genesis. Chapters two and three tell the story of the creation of the world, the unusual contribution being the account of a spiritual creation preceding the temporal creation. Chapter four tells the story of the great council in heaven and the fall. Chapter five tells the story of early

beginnings, such as the creation of mortals, Adam's and Eve's receiving of the gospel of Jesus Christ, the first apostasy, Cain—his sin and his posterity, Lamech and secret combinations, and a declaration that the gospel began to be preached from the beginning. Chapter six continues the account of Adam and his descendants having the gospel of Jesus Christ and tells the story of Enoch. The story of Enoch is continued in chapter seven. The last chapter in the book, number eight, gives a chronology from Enoch to Noah and then tells of Noah's preaching repentance to the wicked people of his day and predicting destruction through a flood.

(It is recommended that only a brief outline of the contents of the Book of Moses and of the Book of Abraham be taken up at this point. Later opportunity will be given to discuss the contents of these books in detail.)

2. *The Book of Abraham*

As was pointed out last month, "the Book of Abraham was obtained from papyrus, which, in connection with some Egyptian mummies, was purchased by the Saints at Kirtland, Ohio, in July 1835, from Michael H. Chandler." This story will be told much more in detail in the lessons that follow; therefore, we suggest that you do no more than mention the facts at this point.

There are five chapters in the Book of Abraham. Chapters one and two give an account of the life of this great prophet until he arrived in Egypt. Chapter three is Abraham's account of astronomy and pre-existence, including the eternal nature of matter and the great council in heaven. Chapters four and five give an account of the creation of the world similar to Genesis one and two and Moses two and three.

3. *Writings of Joseph Smith*

(a) An extract from a translation of the Bible—Matthew 23:39; 24:1-55.

This material gives an account of Jesus' description and predictions of the events that should transpire throughout the world prior to his second coming.

(b) Extracts from the *History of Joseph Smith, the Prophet*.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAIT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

The Prophet tells briefly of his birth and early history, then gives an account of the "First Vision" and the subsequent reactions. Following this is an account of the appearances of the angel Moroni, of Joseph's obtaining of the Book of Mormon records, and of Martin Harris' taking a copy of the Nephite characters to Professor Charles Anthon at Columbia University, New York City. The story then tells of Oliver Cowdery's helping the Prophet translate, and of the restoration of the Aaronic Priesthood.

4. The Articles of Faith

An official copy of the Articles of Faith is the last item in the Pearl of Great Price. The following information regarding the origin of the Articles of Faith, is quoted from B. H. Roberts' *A Comprehensive History of the Church*, volume 2, pages 130-131.

One other document of great historical and even doctrinal importance, was published about the same time as this Book of Abraham, namely, in the spring of 1842. This document is what is called The Wentworth Letter. Mr. John Wentworth, editor and proprietor of the Chicago *Democrat*, solicited of Joseph Smith a statement concerning the history and doctrine of the Church of the Latter-day Saints, for his friend, Mr. Barstow, of New Hampshire, who was writing a history of that state. Responding to this request the Wentworth Letter was prepared by the Prophet. Beginning with the birth of Joseph Smith, in 1805, it traces in admirable manner the de-

velopment of the great latter-day work, the story of its persecutions, up to the settlement of the Saints in Nauvoo; and also details their prosperous condition and happy prospects at the time the letter was written. . . .

In a few pages (less than six of this history) it gives a remarkably clear statement of the leading events in the Prophet's life and in the history of the Church, together with an epitome of its doctrines, which has since been called "The Articles of Faith."

. . . The combined directness, perspicuity,

simplicity and comprehensiveness of this statement of the doctrine of the Church is regarded as strong evidence of a divine inspiration operating upon the mind of Joseph Smith.

Conclusions: The Pearl of Great Price is accepted by the Church of Jesus Christ of Latter-day Saints as a holy scripture—one of the four standard works of the Church. We mean by scripture, writings which have been accepted by the Church as having been divinely inspired, hence authoritative, and binding on each of the Church members.

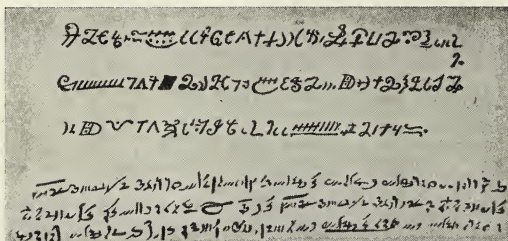
LESSON TWO

ANCIENT EGYPTIAN WRITING AND LANGUAGE

I. WHY LATTER-DAY SAINTS SHOULD BE INTERESTED IN THE WRITINGS OF ANCIENT EGYPT AND THEIR DECIPHERING

No people should be more interested in the story of the language and writings of ancient Egypt than members of the Church of Jesus Christ of Latter-day Saints, because the Book of Abraham and also the Book of Mormon records were written in certain types of Egyptian characters. The former writings were recorded in the type of Egyptian

THE TOP THREE LINES ARE CHARACTERS COPIED BY THE PROPHET FROM THE BOOK OF MORMON PLATES AND THE BOTTOM THREE LINES ARE EGYPTIAN DEMOTIC.



Egyptian characters. This type of writing served as their pattern to record their own history on metal plates. As time passed, they modified many characters of the Egyptian, resulting in what they termed reformed Egyptian. Dr. Sidney B. Sperry of Brigham Young University has the following to say regarding the type of writing used by the Nephites:

Just what is meant by reformed Egyptian? Opinions may vary, but the writer believes that reformed Egyptian was a kind of shorthand devised by the ancient Nephites from Egyptian characters and certain Hebrew characters, and used by them to express Hebrew words. To make the explanation a little clearer: modern shorthand cannot be read by the ordinary person, nevertheless it may express English words. In the same way reformed Egyptian was used to express Hebrew words. It was rather than Hebrew because it occupied less space.

The photograph (at left), is a copy of the characters taken from the plates of the Book of Mormon and just below it appear three lines of the Egyptian demotic, the type of Egyptian characters being used at the time Lehi left Jerusalem; and, therefore, it is writing similar to that found on the brass plates. In making a comparison of the three lines taken from the Nephite record and the three lines of ancient Egyptian demotic, one can observe a slight resemblance but also a very marked difference in the two scripts. During a thousand years of Nephite history, one would expect to find a marked divergence made from the Egyptian characters, especially when one recalls the testimony of the last Nephite historian that his people had altered the Egyptian characters to fit their own needs as well as the Hebrew way of expressing ideas and that they had termed this modified writing the reformed Egyptian.

II. THE ANCIENT EGYPTIAN WRITINGS

In order that we may have an understanding regarding the type of language used by Father Abraham in making his record and also the problems confronting Joseph Smith in translating that record, a brief description of the ancient Egyptian writings or language will be given. The language went through three general steps from the beginning of Egyptian history down to the time Lehi left Jerusalem; namely, the hieroglyphic, the hieratic, and the demotic.

1. The Hieroglyphic

Probably as early as 3,000 B.C. the Egyptians knew how to read and write. They used a picture-writing known to us as hieroglyphic. By this term is meant "sacred" (Greek *hieros*) inscriptions "sculptured" (Greek *glupho*). The ancient Egyptians used the hieroglyphic for two principal purposes: first, to record events and sacred teachings; and, second, to decorate their temples and public monuments. Therefore, these people either chiseled or

(Continued on next page)

*Mormon 9:32

*Sperry, *Ancient Records in Papyrus and Stone*, page 24

Melchizedek Priesthood

(Continued from preceding page)

painted hundreds of pictures or hieroglyphics on the stone surfaces of their temples, tombs, public buildings, and monuments. Sometimes they were inscribed on papyrus, and, in many cases, were buried in the dry sands of Egypt and preserved there for ages to come forth in modern times under the searching eye of the archeologist. Naturally this type of language required a great deal of time to write and was difficult to read. As time passed and commerce became an important factor in Egyptian life, there was a need for a simpler, more concentrated type of writing.

2. The Hieratic

This new style of writing gradually evolved out of the hieroglyphic. It is known to us as hieratic, receiving "its name from the fact that in the Graeco-Roman age (100 B.C.) it was the usual writing used by the Egyptian priests (Greek *hieratikos*, 'priestly')."³ Hieratic is a shorthand of the Egyptian hieroglyphic; therefore, it was superior for commercial purposes. It was also extensively used by the Egyptian priests for writing religious texts on papyrus.

(It is suggested that the teacher observe with the class members the three facsimiles given in the Book of Abraham, Pearl of Great Price, pages 28, 34, and 42. It seems that Father Abraham used both the hieroglyphic and the hieratic characters in writing his story.)

3. The Demotic

The third state in the development of the Egyptian language was the demotic (Greek *demotikos*, 'popular'). According to Dr. Sperry:

This was a very rapid or shortened form of hieratic used in the books and the documents written from about 700 B.C. to A.D. 470. During much of this period demotic was the ordinary writing of daily life, but is occasionally found chiseled even upon stone. From the dates given, it will be apparent that if Lehi and Nephi knew Egyptian they may have been familiar with this very shortened form of Egyptian. Demotic in itself was a sort of reformed Egyptian.⁴

General Suggestion

The material found in this lesson and the ones that follow regarding the origin of the Book of Abraham is given much more completely in the M.I.A. Adult Manual for 1938-1939, written by Dr. Sidney B. Sperry of the Brigham Young University faculty. The manual, called *Ancient Records Testify in Papyrus and Stone*, is helpful, and is the most complete study that has been made of the background of the Book of Abraham. It cannot be purchased now, as it is out of print; therefore, priesthood leaders should contact M.I.A. adult class leaders in the individual wards in order to obtain access to it. The manual will be very helpful in this course of study.

LESSON THREE

DECIPHERING OF THE ANCIENT EGYPTIAN LANGUAGE

1. The Rosetta Stone

The ancient Egyptian language which was used throughout the entire country as the dominant tongue and mode of writing until after the conquest of Alexander the Great was eventually forgotten, and it was not until comparatively recent times that a knowledge of it was revived. Egyptian had become one of the dead languages of antiquity. During the latter part of the eighteenth century, many Europeans visited Egypt and observed the numerous hieroglyphics which covered the walls of the ancient public buildings and temples, but, try as they would, not a scholar in the world was able to decipher the Egyptian characters until after the discovery of the Rosetta Stone in 1798 by Napoleon's soldiers.

Napoleon was on a military campaign in Egypt when some of the French soldiers, while working on a fortress at a place called Rosetta, came across a large black stone of basalt covered with three sections of inscriptions, written in hieroglyphic, demotic, and Greek, respectively. Dr. Sperry described the stone as follows:

This stone eventually became famous as the Rosetta Stone. It measures three feet, nine inches, by two feet, four and one-half inches. There are fourteen lines of hieroglyphic, thirty-two lines of demotic, and fifty-four lines of Greek upon it. The stone, after being found, was removed to Cairo, there to be examined by learned men. Napoleon was sufficiently interested to order the inscriptions copied and sent to scholars and learned societies in Europe.⁵ The stone itself, however, was captured by the English and placed on exhibition in the British Museum.

2. Story of the Deciphering of the Egyptian Language

The knowledge of Greek had never been lost to mankind, but, as previously mentioned, hundreds of years had passed since there was even one man left in the entire world who could read hieroglyphic or demotic symbols. The scholars readily deciphered the Greek on the Rosetta Stone and guessed correctly that the other two sections of writing contained the same information as did the Greek section. Therefore, they believed that if, aided by the Greek section, they could decipher the Egyptian characters on the Rosetta Stone, they would henceforth have a key to the Egyptian language.

Scholar after scholar, representative of the best paleographers in the world, diligently worked during a period of over twenty years to discover the key to the unknown tongue. In 1818, Jean Francois Champollion, a brilliant and ambitious young French scholar who had acquired a knowledge of Greek and also Egyptian geography, began an intensive study of the Rosetta Stone. Re-

garding this young scholar, Dr. Sperry wrote the following:

During this period a young French scholar by the name of Jean Francois Champollion took up the problem and was destined to win immortal fame as a decipherer of hieroglyphs. Champollion was born in France on the twenty-third of December, 1790. Oddly enough the day of the month, though not the year, in which he was born corresponds with the Prophet Joseph Smith's anniversary. It is of further interest that his decipherment of the hieroglyphs took place at about the time that the Prophet Joseph Smith was receiving his first visions. He died in the year 1832, just three years before the papyrus from which the Book of Abraham was translated came into the hands of the Prophet. It is one of the strange facts in the history of the Mormon people that the decipherment of Egyptian was accomplished at about the same time that the Prophet became interested in Egyptian manuscripts and in the Book of Mormon which, as we have seen, has interesting connections with Egyptian.⁶

Champollion succeeded in deciphering the Egyptian writings on the Rosetta Stone, and in 1824 the results of his marvelous accomplishments were published in his *Precis du systeme hieroglyphique* (Summary of the Hieroglyphic System). That was a year after the angel Moroni had appeared to the Prophet Joseph Smith and had informed him of the Book of Mormon records, written in reformed Egyptian, which he was to receive and, through the power of God, translate. Three years later the Prophet received the Nephite records (1827), and less than two years passed before he had completely translated a large volume from these ancient characters. (We are discussing Joseph Smith's achievements as translator of the Book of Mormon records, as well as that of the Book of Abraham, since both ancient records were written in certain styles of Egyptian and both, therefore, have a certain relationship to the problem under consideration.)

III. JOSEPH SMITH AS A DIVINELY INSPIRED TRANSLATOR

Just how much help could Joseph Smith have received from all the scholars of the world if he had solicited their assistance in deciphering the Nephite writings? Practically none. Champollion was practically the only renowned scholar, if not the only one, who knew anything in particular regarding the Egyptian characters, and he was in the very midst of his work. According to Dr. Sperry:

After the death of Champollion at the early age of forty-one many scholars were dubious of the accuracy of his interpretation of Egyptian. However, new impetus was given to the study of hieroglyphs by Richard Lepsius, a great German scholar, in one of his publications at Rome in 1837. Lepsius had submitted Champollion's principles of decipherment to a penetrating re-examination and pronounced the foundations to be sound.⁷

The Prophet Joseph Smith's source of inspiration and information was more potent than all the human scholar-

³Ibid., 26

⁴Ibid.

⁵Sidney B. Sperry, *Ancient Records Testify in Papyrus and Stone*, pp. 31-32

⁶Ibid., 34

⁷Ibid., 36

ship on the ancient Egyptian language which existed in the world at that time. It is of interest to note that the greatest paleographer of the world spent over twenty years translating only one page of Egyptian hieroglyphic and demotic symbols while the Prophet of God translated enough reformed Egyptian characters from the Nephite records to make a book of over five hundred printed pages, and he had the record in his possession only one year and ten months when this mammoth job was completed and the book ready for the printer. In fact, during the last ninety days of this period, Joseph Smith, assisted by Oliver Cowdery, began on the small plates of Nephi and translated and recorded the entire Book of Mormon. Of course the Prophet had studied the ancient record under divine teachers during a certain amount of the year and a half during which he had the records in his possession prior to the coming of Oliver Cowdery on April 5, 1828, to serve as his scribe. All of these facts proclaim the Prophet Joseph Smith to be a divinely inspired translator of ancient scriptures; and they also show that man plus God is more powerful than all of the learned men in the world combined.

LESSON FOUR

"THE STORY OF THE BOOK OF ABRAHAM"

I. INTRODUCTORY STATEMENT

The title of this lesson and the one that follows were used by Dr. Sidney B. Sperry in the course of study for the adult department of the M.I.A. in 1938-1939, as referred to in earlier lessons. The purpose of this and the succeeding lesson is to tell the story of the book of Abraham briefly, primarily for the convenience of those who do not have access to Dr. Sperry's more complete account. But it is recommended that any of the teachers in the priesthood groups who do have access to the manual, *Ancient Records Testify in Papyrus and Stone*, could use profitably the many excellent details that Dr. Sperry has quoted from original sources. In his book, by way of introduction, he made the following observation:

If a manuscript were to be found in the sands of Egypt written in Egyptian characters with the title of "The Book of Abraham," it would cause a sensation in the scholarly world. Our people do profess to have such a scripture containing but five chapters which was written by Abraham who came from Ur of the Chaldees and eventually went down into the land of Egypt.¹

We shall now proceed to tell the story of the manner in which the book came into the hands of the Latter-day Saints and how it was translated, published, and became accepted as one of our scriptures.

II. ANTONIO SEBOLLO EXCAVATES EGYPTIAN CATACOMBS

In 1828, only four years after the Rosetta Stone had been deciphered and

its contents published by the Frenchman Champollion, another Frenchman, Antonio Sebollo, while traveling in Egypt became interested in the ancient catacombs and monuments of that country. He procured license from Mehemet Ali, then viceroy of Egypt under the protection of Chevalier Drovetti, the French consul, to excavate the catacombs near the place where the renowned city of Thebes once stood. Sebollo "employed four hundred and thirty-three men, four months and two days—Egyptian and Turkish soldiers—at from four to six cents per diem, each man," so the Prophet Joseph Smith reported. Finally, on June 7, 1831, Sebollo succeeded in opening a large catacomb which contained several hundred mummies. About a hundred were embalmed after the first order and were neatly placed in niches. Two or three hundred others were embalmed after the second and third orders and were laid upon the floor of the ground cavity. The first order of embalming was rather expensive, and so its use was limited primarily to the deceased members of the royal family or others of the Egyptian nobility. The second order could be afforded for a much larger group of people, and their third order of embalming cost practically nothing, since it consisted of nothing more than soaking the body of the deceased individual in a solution of salt water. All of the mummies found by Sebollo were so badly decayed, with the exception of eleven of the first order found in the niches, that they could not be removed. Thereupon Sebollo took these eleven, which constituted his diligently sought-for treasure, and set sail for his homeland.

On his way from Alexandria to Paris he became very ill and was forced to stop off at Trieste. Thereupon he willed his mummies to his nephew, Michael H. Chandler, who, he supposed, was living in Ireland. Ten days later Mr. Sebollo died. Accordingly the treasures were sent to Dublin, but while his uncle had been in Egypt Mr. Chandler had left Ireland for America. Several accounts of how Mr. Chandler came into possession of the Egyptian mummies appear in the journals of the leaders of the Church and in the early publications. They all agree on the principal fundamentals but one account has the mummies arriving at London by the Thames River while other accounts have them going to Dublin. It may have been that the mummies were shipped to each of these places in the hope that the rightful owner would receive them.

III. MICHAEL H. CHANDLER AND HIS EGYPTIAN MUMMIES

Eventually, however, the mummies arrived in the harbor of New York City during the winter or early spring of 1833. Mr. Chandler was notified that his uncle had willed him an Egyptian treasure; thereupon he came to New York to receive it at the customhouse. The Prophet Joseph Smith described Chandler's experience as follows:

In April of that same year, Mr. Chandler paid the duties and took possession of his

mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. Two or three other small pieces of papyrus, with astronomical calculations, epitaphs, etc., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped that it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the customhouse, that there was no man in the city who could translate his roll; but was referred, by the same gentleman (a stranger), to Mr. Joseph Smith, Jr., who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters.²

Then Joseph Smith continues his account as follows: "I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites, had been brought before the public. From New York, he took his collection on to Philadelphia, where he obtained the certificate of the learned." (Cited in Sperry, pp. 43-44.)

Since Mr. Chandler did not receive any valuable treasures in the coffins with his mummies, it seems that he decided to make the best use of his new gift by going from town to town and from city to city, exhibiting them to the public at a nominal charge. In the *Millennial Star* we read that Chandler "everywhere heard mention of Joseph Smith and the Book of Mormon, but so generally associated with something slanderous, that he could scarcely think seriously of applying to him." Finally, however, after he had exhibited his mummies for more than two years, Mr. Chandler arrived at Kirtland, Ohio, on July 3, 1835, where the Prophet was residing.

IV. THE SAINTS PURCHASE FOUR MUMMIES AND PAPYRI SCROLLS

Thereupon "he called upon Mr. Smith, to inquire if he had a power by which he could translate the ancient Egyptian. Mr. Smith replied that he had, when Mr. Chandler presented the fragment which had been partially interpreted. Mr. Smith retired into his translating room, and presently returned with a written translation in English, of the fragment."³

Oliver Cowdery reports the foregoing event as follows: "The morning Mr. Chandler first presented his papyrus to Brother Smith, he was shown by the latter a number of characters like those upon the writings of Mr. Chandler which were previously copied from the plates, containing the history of the Nephites, or Book of Mormon. Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, Brother Smith gave him the interpretation of some few for his satisfaction."⁴ (Concluded on page 604)

¹Joseph Smith, cited in *ibid.*, page 43-44.

²*Millennial Star*, volume 3, page 46.

³Oliver Cowdery, cited in *ibid.*, p. 49.

⁴Sidney B. Sperry, *Ancient Records Testify in Papyrus and Stone*, page 39.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Appointed to Our Executive Staff

THE Presiding Bishopric is happy to present Elder Henry G. Tempest as the latest appointee to the executive staff of the Presiding Bishop's office.



HENRY G. TEMPEST

Elder Tempest will be called upon to assist the Presiding Bishopric in both branches of the Aaronic Priesthood work, ward teaching, Latter-day Saint girls' program and other responsibilities.

At present, the new appointee is president of the East Jordan Stake of Zion. Other Church activities include a mission to the Southern States in 1924-26; bishop for nine years; bishop's counselor; high councilman; chairman, Jordan Valley Welfare Region; scout-master; and others.

It is a pleasure to welcome Elder Tempest and to enjoy the advantages of his assistance in our work. His faith-

AARONIC PRIESTHOOD LEADERS

THE outline of study for the November meeting of the Ward Boy Leadership Committee will be found on page 599.

ful service and varied experiences in the Church during his entire lifetime linked with his unusual qualities of leadership recommend him to the Church in the discharge of the responsibilities of his new office.

Standard Quorum Award Honor Roll for 1944

THE largest number of Standard Quorum Awards ever to be approved by the Presiding Bishopric, coming out of the largest number of stakes, combined to make 1944 the banner year in this activity. The record of 1238, including nineteen awards for the Southern States Mission, was accomplished in spite of the depletion of leadership material and other inroads incident to the war.

The Presiding Bishopric commends all leaders and members of the Aaronic Priesthood for their combined efforts in establishing this all-time record.

We are now anxiously watching your stride as you march toward 1945 goals. Let's play on the winning team. There are only a few weeks left to establish this year's record. Check-up, step-up, and ring-up for success.

Join the 100% group listed at the top of the Honor Roll. To you who have informed us of your ambitions in this direction, we extend our best wishes for success.

Let us have no blanks this year. There are nineteen stakes to whom this earnest appeal is directed.

HONOR ROLL FOR 1944

Stake	No. Awards	Stake	No. Awards	Stake	No. Awards	Stake	No. Awards
Granite	100% 30	North Idaho Falls	13	North Davis	7	Reno	3
Phoenix	100% 16	St. George	13	North Weber	7	Salt Lake	3
So. Los Angeles	100% 34	South Davis	13	Southern Arizona	7	San Diego	3
Highland	100% 23	South Salt Lake	13	Washington	7	Smithfield	3
Sugar House	100% 30	Big Horn	12	Cache	6	South Box Elder	3
Rexburg	40	Cottonwood	12	Moapa	6	Utah	3
Pocatello	32	Lake View	12	Oakland	6	Bannock	2
Pioneer	29	Los Angeles	12	Portland	6	Burley	2
San Fernando	25	Mt. Ogden	12	Sacramento	6	Carbon	2
Ogden	24	Malad	11	Santaquin-Tintic	6	Chicago	2
Pasadena	22	Bear Lake	10	Teton	6	Franklin	2
Snowflake	22	Boise	10	Timpanogos	6	Gunnison	2
Alberta	21	Bonneville	10	Uvada	6	Lethbridge	2
Emigration	21	North Sanpete	10	Millard	5	Panguitch	2
Star Valley	21	Sevier	10	Oneida	5	Portneuf	2
Inglewood	20	Shelley	10	Rigby	5	St. Johns	2
Seattle	19	Uintah	10	Weiser	5	South Sanpete	2
Liberty	18	Wells	10	West Jordan	5	South Summit	2
Long Beach	17	Farr West	9	Cassia	4	Tooele	2
Mt. Graham	17	Idaho Falls	9	Denver	4	Union	2
Ben Lomond	16	Kanab	9	Girdley	4	Wayne	2
Big Cottonwood	16	Mt. Jordan	9	Lehi	4	Woodruff	2
Grant	16	St. Joseph	9	Morgan	4	Blackfoot	1
East Jordan	15	San Bernardino	9	Parowan	4	Blaine	1
Maricopa	15	Yellowstone	9	San Francisco	4	Emery	1
Palmyra	15	Benson	8	Sharon	4	Hyrum	1
Riverside	15	Ensign	8	Weber	4	Nevada	1
South Ogden	15	Nebo	8	Alpine	3	San Juan	1
Kolob	14	Park	8	Bear River	3	Young	1
Taylor	14	Roosevelt	8	Beaver	3	Zion Park	1
Logan	13	Summit	8	Juarez	3	TOTAL	1219
		Minidoka	7	Moroni	3	Missions	
		Montpelier	7	North Sevier	3	Southern States	19
				Provo	3		

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY NOVEMBER 1945

Text: HOW TO WIN BOYS

By Roscoe Gilmore Stott

Topics and Questions—Chapter 17— "Use and Abuse of Novelty"

Objective: To develop ideas designed to interest the boy in Aaronic Priesthood activities.

1. Discuss:

- "What can we do to arrest the boys' interest?"
- "The law of surprise"
- Build a class discussion around the psychology of "selling the boy":
 - The boy's point of view
 - Creating a "want" in the boy
 - The spice of variety and novelty
- Discuss the author's suggestions:
 - A "Win your Friend" campaign
 - "The boy next door"

Of what practical value are these ideas in their relation to the Aaronic Priesthood program?

Topics and Questions—Chapter 18— "How Much Stress to Athletics?"

1. Discuss the following problems:

- What are the advantages accruing to the boy through the medium of "athletics"?
- To what extent has the Church sponsored "athletics"?
- What provision has been made by the Church in its building program for the accommodation of social activities?
- Are you adequately promoting the athletic and social features of the Church's program for young men? If not, discuss possible improvements.

God's Country

(Concluded from page 558)

spirits to hide behind trees and in deep canyons. I want you to hire two saddle horses and a good pack animal and then take me to some isolated place on the desert where there is a spring seldom visited by any one. There we will camp and make our bed on the ground, and when we go to bed, I want you to tell me the legends of the Indians regarding certain groups of stars; I want you to point out the North Star and tell me how to find it; tell about the legend of Orion and his two dogs, Sirius and Procyon, and how he had his eyes put out, but his sight was restored by his faith; tell me about the animals we find and especially about the snakes and

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them:

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for November, 1945

"SERVICE"

DURING the depression, a bishop and his sons were planning how to meet a difficult obligation. Failure to meet it would mean financial ruin. As they studied their nearly exhausted resources, one of the sons made this remark to his father, "If we only had a part of what you oversubscribed on the new chapel it would be easy." Here was a challenge! How would the father answer? Carefully he reviewed in his mind how their investments had failed. Then he said, "The bank has closed, our stocks and bonds are worthless. The livestock and remaining property may be lost to us, but the chapel still stands with no depreciation. Furthermore, it contributes largely to a service that I am trying to render to this community. This service takes a lot of my time but it pays dividends in friends and in the joy it brings to both them and me."

Here is an attitude not always displayed. Frequently Latter-day Saints are called upon to contribute to the building of new chapels, but do they consider the dual nature of the blessings they may receive? It is upon service that the emphasis of true living should be placed. The world recognizes and remembers only those who have been useful to it.

Social trends that bear influence today, often lead to overindulgence in ease and pleasure seeking. Pleasure from the standpoint of diversion and wholesome recreation is necessary. However, if indulged in to an excess, it usually creates an insatiable desire for more, that is only satisfied so long as it is being realized. Card playing, daily attendance at movies, partying in taverns and cheap dance halls with their attendant ills, reading of cheap, worthless novels and magazines, and worst perhaps of all the squandering of time in doing nothing. Such living "stains the past, dishonors the present, and darkens the future."

In contrast it has been said that, "The highest of distinctions is service to others." Service usually denotes devotion to a cause with an objective that carries beyond the present in which two or more persons are usually benefited. Often it provides both the opportunity to serve and recreation. Jonathan Edwards has said, "A man of right spirit is not a man of narrow and private views, but is greatly interested and concerned for the good of the community to which he belongs, and particularly of the city or village in which he resides, and for the true welfare of the society of which he is a member."

In order to help people we must really love them, and to love them brings responsibility. If this be true, then we should expect to share their burdens and sorrows as well as joys, and well might we in sharing their burdens acquire the strength to bear our own. In the field of service there never need be unemployment. There is a job for each one of us.

"A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

—Browning

lizards. That, to me, is in reality God's country."

Not long after this I stood beside his casket, an honorary guard, while hundreds of his friends walked by, paying

their last respects to Richard W. Young.

Just where is God's country? To me it is any place where I am free and happy, regardless of conditions.



Upper: Palmyra Stake Honor Bees. Lower, l. to r.: Palmyra Stake Bee Keepers 1944-45, Margaret Zabriskie, Enid Lawrence, and Elva Killian; President Lucy G. Cannon; First Counselor Verna W. Goddard, and Second Counselor Lucy T. Andersen, of the Y.W.M.I.A. general board, and Sarah Summerhays of the general board Bee Hive committee.

Ancient Temples

(Continued from page 573)
vested with the high priesthood. Descendants of Aaron were sent to assist him, and Levites were employed in the temple service.

This temple was open until the time of Emperor Vespasian, when it was ordered closed.

The relations between the Jews in Jerusalem and those in Egypt seem to have been cordial, for in the Apocryphal II Maccabees, chapter 1, there is a very brotherly letter advising the people in Egypt to celebrate the Feast of the Dedication in the month of Chislev, corresponding to our December, and more particularly at the time of the winter solstice—our Christmas!

BOOK OF MORMON TEMPLES

SEVERAL temples are mentioned in the Book of Mormon. Nephi built a

ST. CHARLES WARD CHOIR, BEAR LAKE STAKE
It can be done—maintaining a choir in a small ward.

The photograph was taken recently of the choir in their respective seats, in the St. Charles Ward Chapel, Bear Lake Stake.

Since 1864, the first year St. Charles was settled under Elder Charles C. Rich, singing schools and practices have been maintained. Years before an organ could be bought, a tuning fork was used for pitch and singing was a cappella.

The present chorister, Neils Wilhelmson, has led the choir for the past twenty years and during that time the choir has put on two operettas, one pageant, special choral programs, furnished music for a number of stake conferences, and assisted other choirs in stake music festivals. Brother Wilhelmson was the first leader for congregational singing and William M. Allred, John Windley and wife, John T. Barker and his sister, Mary Ann Virgin, also Mercy T. Barker were called to take their turn in leading.



CAST OF "SHUBERT ALLEY," PRESENTED BY SALT LAKE STAKE M.I.A., WITH MINNIE D. MARGETTS, DIRECTOR

Ancient Temples

temple soon after his departure from his elder brothers in their first settlement. It is stated that it was constructed after the manner of the temple of Solomon; only, it was less elaborate. (II Nephi 5:16.) Curiously enough, Josephus, referring to the temple of Onias in Egypt, uses practically the same expression as Nephi. He says, "Onias built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer."

In this temple Jacob, after the death of Nephi, in accordance with a command of the Lord, delivered the discourse in which he rebuked the Nephites for their covetousness and unchastity and predicted that the Lamanites would never be destroyed, because they had kept their marriage covenants. (Jacob 2:12-14; 23-35; Jacob 3:6.)

We read also of a temple in the land of Zarahemla (Mosiah 1:18; 2:1-5) where the people gathered to hear King Benjamin, when he abdicated in favor of his son Mosiah (2:29, 30) and gave the people to understand that, because of the covenant they had made with God, they would be called the children of Christ, his sons and his daughters (Mos. 5:6-11). Finally, there was a temple in the land of Bountiful, where, after the crucifixion, our Lord manifested himself and in a three days' conference revealed anew the entire plan of salvation, as recorded in III Nephi, chapters 11 to 26, inclusive.

A TEMPLE AT CUZCO

WE have no detailed description of any of the temples mentioned in the Book of Mormon, but, undoubtedly, they were as gorgeous as the economic circumstances of the people would permit.

William H. Prescott describes, after Sarmiento, and others, the Peruvian temple at Cuzco, which, even if not originally built by Lamanites, suggests a Nephite or Lamanite model.

Mr. Prescott says it consisted of a principal building and several inferior chapels, completely encompassed by a wall, all constructed of stone. The interior of the temple was literally a mine of gold. On the western wall was a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated that the rays of the morning sun fell directly upon it at its rising, lighting the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere incrustured. (Evidently an attempt to provide a substitute for the glory of God in the temple of Solomon.) The cornices which surrounded the walls were of gold, and a frieze of the same metal let into the stone work encompassed the whole exterior edifice. All the utensils intended for sacred purposes were of gold or silver.

(Concluded on page 602)



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for America's fighting planes
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STANDARD OF CALIFORNIA



AVAILABLE AT STANDARD STATIONS, GARAGES AND CHEVRON GAS STATIONS

Ancient Temples

(Concluded from page 601)

It is not necessary to go into the details of the history of the modern temples. The subject is fully covered by the Church historians. But a concluding word may be permitted.

The Kirtland Temple which was dedicated on Sunday, March 27, 1836, was the scene of the most glorious manifestations since the dedication of the temple of Solomon.

The dedicatory prayer was given by revelation. It was prompted by the Spirit of the Lord. And among other petitions we find this: "Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land;

may those principles, which were so honorably and nobly defended, namely the Constitution of our land, by our fathers, be established forever." (D. & C. 109:54.)

In answer to the dedicatory prayer, Jesus appeared on Sunday, April 3, 1836, and assured his servants that this was the beginning of the blessings "which shall be poured out upon his people." (D. & C. 110:10.)

Then Moses appeared and committed to Joseph Smith and Oliver Cowdery "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north"—a prophetic declaration which is being fulfilled before our eyes today.

Then Elias appeared and, finally Elijah, the latter declaring that the time had come for his appearance before the great and dreadful day of the Lord. "Therefore," he said, "the keys of this dispensation"—the great and dreadful day of the Lord—"are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D. & C. 110:16.)

"Wherefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (D. & C. 87:8.)

The Editor's Page

(Concluded from page 561)

nity, and where they can go and do the work for their dead! The people of the world do not have this blessing. I wonder if we appreciate it?

As Latter-day Saints we know that men are descendants of God, and we want to trace our genealogy back to our Heavenly Father. The genealogical society has spent years of time collecting this information, and others spend years of time going into the House of the Lord to be baptized for those who are dead, to have husbands and wives and children sealed to one another, to unite the family as our Heavenly Father has instructed that we should do. It would be well if each of us would ask himself the question: What am I doing about it? Am I doing my part? Our Heavenly Father told the people through Joseph Smith that, unless we performed the work for our dead, we would lose our own blessings, and we would be cut off, and one of the very last things that the Prophet tried to do was to complete a temple in which the people could go and perform work for their dead. That is how important it is. It has to be done by someone.

Let us instruct our young people in these matters from their earliest youth, so that when they approach the time of marriage, there will be no question in their minds as to where or how or by whom that sacred ordinance should be performed—and the only place in which it may be performed for time and for eternity is in a temple. And after we have been to the House of the Lord for our own blessings, let us think of our responsibility to our forebears. What will be your reception when you go on the other side? Will you be the one they will reach out to and bless throughout the ages of eternity, or will you be like the brother who was selfishly working out his problems here and letting those who could not help themselves go on without his help?

This tenth temple of this dispensation, which we now dedicate, with all of the other temples which have been or yet will be dedicated, will prove to be a blessing beyond measure to all those who worthily avail themselves of the privilege of using it, both for themselves and for their kindred dead.

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Winter is just around the corner

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These things need to be done sooner or later—why not now?

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2. Fan Belt inspected, replaced if necessary.
3. Hose Connections checked, replaced if necessary.
4. Cramcase drained, flushed, refilled with new Vico Motor Oil.
5. Oil Filter and Air Cleaner checked.
6. Specialized Chassis Lubrication with guaranteed Vico Lubricants.
7. Transmission and Differential lubrication with guaranteed Vico Lubricants.
8. Tires checked, switched, recapped if necessary.
9. Battery tested, recharged, replaced if necessary.
10. Heater, Spark Plugs, Lights checked.

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THEY'VE DONE IT AGAIN—the all-American team of farmers with their mechanized army of tractors and farm equipment!

They have produced another bumper crop, even though there have been too few new machines to go around. In fact, many of the crops that have moved to market, feedlot, barn and crib this year have been produced with machines that in normal times would have been "retired" long since. Farmers and dealers have repaired them—kept them working.

Through the busy months from seedtime to harvest, FARMALL TRACTORS and the FARMALL SYSTEM have led the way on the food front.

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Farmall is first today. Farmall Power made mechanized farming practical and efficient for the average farm.

And now, as farm work tapers off at year's end, give serious thought to 1946. More Farmalls are coming . . . the same great family of tractors in sizes for all needs . . . the sturdy "A" and "B," and the powerful "H" and "M," with specialized equipment for every crop and every season.

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says Mrs. Iva Kerne
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MELCHIZEDEK PRIESTHOOD

(Concluded from page 597)

But probably the most interesting statement made relative to what took place between Mr. Chandler and Joseph Smith was recorded by the Prophet in his journal: "On the 3rd of July (1835), Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman he gave me the following certificate:

Kirtland, July 6, 1835

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters.

Michael H. Chandler,

Traveling with, and proprietor of, Egyptian Mummies."

The four mummies and the papyrus which Mr. Chandler had in his possession when he arrived at Kirtland were purchased by the Mormons. One of these mummies was the body of a woman, and the other three were bodies of men. It seems that the papyrus were preserved in the family of the Pharaohs and afterwards hid up with the embalmed body of the female with whom

⁵Joseph Smith, *History of the Church*, volume 2, page 235

they were found." One of the papyrus scrolls was written by Father Abraham and the other by Joseph who was sold into Egypt. Just how much money was paid for these valuable antiquities is not known, but a statement appeared in the *Alexandria Gazette* that they were purchased at the suggestion of Joseph Smith "for a large sum of money." Oliver Cowdery reported the purchase of Mr. Chandler's relics as follows:

You will have understood from the foregoing, that eleven mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler's visit to this place, with a small quantity of papyrus, similar, (as he says), to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentleman resident here.

Though the mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them."

The story of the Book of Abraham will be continued in the next lesson. We shall present the incidents connected with the translating and publishing of the writings of Abraham and the final disposition of the mummies and the papyrus.

⁶Oliver Cowdery to William Frye, *Latter-day Saints' Messenger and Advocate*, volume 2, number 3, pages 235-237

NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 594)

seminary, forty-six students organized a Refrainers' Club in November 1943. All signed the following pledge:

I pledge loyalty to myself and to the members of this club by refraining from the use of tea, coffee, tobacco, and alcoholic beverages. I will not use them. I will help make it possible that others do not use them.

Since these beginnings, many similar groups have been formed. Especially among servicemen has the idea become popular. At the Farragut Naval Station is one of the largest groups. At the suggestion of Seaman Clair Anderson, himself from Blackfoot, Idaho, L.D.S. Chaplain Richards organized a chapter among the Latter-day Saint sailors there. Their requirements also were adherence to the Word of Wisdom. A large number of men formerly addicted to the use of tobacco and liquor have followed the advice of Chaplain Richards, pledged themselves to discontinue their use, and are today strong members of the organization. Total membership of abstainers at Farragut has grown to over five hundred men and women.

And not long ago on the other side of the United States another group of men in another branch of service un-

consciously demonstrated the truth of the Word of Wisdom as a law of physical health. Sixty young Latter-day Saints, graduates of the Utah State Agricultural College, were called to active duty with the United States army. Upon completing basic training in California, and while awaiting further clearance, they were transferred to Camp Davis, North Carolina, to undergo a strenuous officer training program. Theirs was competition with the nation's best, a survival of the fittest. Those who completed the course received the bars of army lieutenants; those who failed returned to the ranks. Competition was keen in academics, and especially severe in physical training. But here the L.D.S. boys were outstanding. It is no exaggeration to state that you could identify the Mormon-dominated platoons easily by simply watching them at work. On forced marches their endurance was obvious; in competitive sports they excelled; in calisthenics and physical hardening they led their classes. It was apparent to all observers that these Mormon lads were in superior physical condition. And many were the questions asked by curious observers. And of course the answers were explanations of gospel truths awaiting such an introduction.

The Church Moves On

(Continued from page 583)

their season's run about May 1, when the asparagus, first crop of the season, was ready. These canneries, and others throughout the Church's welfare system, will again be used this summer and fall by members in their food conservation programs.

S.U.P. Luncheon Club

PLANS are underway to organize a Sons of the Utah Pioneers luncheon club, patterned after the Salt Lake club, in each city or town in the organization's seven districts of the state of Utah, according to Harold H. Jensen, newly elected president of the S.U.P. Mr. Jensen succeeded Lawrence Epperson. Other new officers are: Orson T. Foulger of Ogden, succeeding A. J. Elggren as first vice president; Richard H. Wootton, succeeding Gaylen S. Young as second vice president; and John O. Simonson, third vice president, succeeding Randall L. Jones. Don B. Colton was appointed chaplain and Mr. Young, judge advocate. Three new directors have also been chosen: Newel F. Josephson, Ralph W. Hardy, and J. A. Malin, all of Salt Lake City.—Reported by Harold Jensen.

B.Y.U. Library

THE library of Brigham Young University has recently received thirteen old volumes dealing with Church history. Professor B. F. Cummings of the faculty, who made the gift, discovered them in an old family trunk.

Bishops, Presiding Elders

RIVERSIDE WARD, Bear River Stake, Leland Capener succeeds Thomas J. Udy. Snowville Ward, Bear River Stake, Daniel A. Hickman succeeds Daniel G. Nelson. Denver First Ward, Denver Stake, Delmont H. White succeeds Elmo C. Higginson.

Hiauwatha Ward, Carbon Stake, Carlos G. Larsen succeeds Claude L. Erickson. Price Second Ward, Carbon Stake, George C. Morgan succeeds Frank D. Bryner.

Preston First Ward, Franklin Stake, Ernest Eberhard, Jr., succeeds C. Earl Gossland.

Idaho Falls Second Ward, Idaho Falls Stake, Parley L. Jameson succeeds Lancelot P. Nielsen.

Logan Sixth Ward, Logan Stake, Lorin E. Crookston succeeds Aubrey H. Parker.

Huntington Beach Branch, Long Beach Stake, Darvel B. McBride succeeds Elliott Woodhouse.

Gilbert Ward, Maricopa Stake, Freeman Cooley succeeds Arthur F. Haymore.

Pocatello Second Ward, Pocatello Stake, Ray G. Davis succeeds Clarence Stephenson.

Pocatello Eighth Ward, Pocatello Stake, Oel C. Hess succeeds Alton M. Alexander.

Arimo Ward, Portneuf Stake, Heber J. Olson succeeds Robert W. Henderson.

Homestead Ward, Sacramento Stake, Joseph H. Petersen succeeds Perry E. Tingey.

Annabella Ward, South Sevier Stake, William Bliss Daniels succeeds Lloyd N. Gleave.

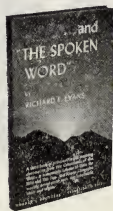
(Concluded on page 606)

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The Church Moves On

(Continued from page 605)

Monroe North Ward, South Sevier Stake, Eli M. Lundgren succeeds A. E. Lyle Asay. Riverton Second Ward, West Jordan Stake, Thomas A. Callicott succeeds Franklin E. Seal.

Mayfield Ward, Gunnison Stake, Udell Christiansen succeeds Lester Hansen.

Talmage Ward, Moon Lake Stake, Claude C. McDonald succeeds Leon M. Burton.

Payson Fourth Ward, Nebo Stake, Charles LeRoy Broadbent succeeds George A. Francom.

West Layton Ward, North Davis Stake, Frank Hickenlooper succeeds Calvin D. Corbridge.

Fort Hall Branch, Pocatello Stake, Irven Christiansen succeeds A. Kenneth Draper.

Woodland Branch, Sacramento Stake, Eugene M. Stoddard succeeds Glenn Warren.

Sacramento Ward, Sacramento Stake, Walter L. Cox succeeds Herman A. Steingal.

Sanford Ward, San Luis Stake, Wilford R. Morgan succeeds Renold C. Johnson.

Emery Ward, St. Joseph Stake, Gove L. Allen succeeds Otto N. Holyoak.

Chester Ward, Yellowstone Stake, Delbert A. Blanchard succeeds W. Arthur Blanchard.

Redmesa Ward, Young Stake, Arthur M. Lattimore succeeds J. Clarence Slade.

Excommunications

THE following excommunications have been reported during the past month:

Myrtle E. Mauss Andrew, born November 9, 1894, female. Excommunicated August 8, 1945, in the Eldredge Ward, South Salt Lake Stake, for joining the so-called Order of Aaron.

Gladys Estelle Bryant, born December 11, 1890, female. Excommunicated August 8, 1945, in the Liberty, Mississippi, Branch, Southern States Mission, for apostasy.

Viola L. Stone Card, born February 5, 1899, female. Excommunicated August 8, 1945, in the Eldredge Ward, South Salt Lake Stake, for joining the so-called Order of Aaron.

Karl R. Dehaas, born September 11, 1895, elder. Excommunicated July 19, 1945, in the East Pennsylvania District, Eastern States Mission, for apostasy.

Lily Fink, born February 2, 1923, female. Excommunicated July 11, 1945, in the Southgate Ward, South Salt Lake Stake, for apostasy and joining the so-called Order of Aaron.

Mary Fink, born February 4, 1921, female. Excommunicated July 11, 1945, in the Southgate Ward, South Salt Lake Stake, for apostasy and joining the so-called Order of Aaron.

Mary Bangerter Fink, born September 20, 1888, female. Excommunicated July 11, 1945, in the Southgate Ward, South Salt Lake Stake, for apostasy and joining the so-called Order of Aaron.

Ernest Hollings, born December 3, 1882, seventy. Excommunicated August 9, 1945, in the Twenty-first Ward, Emigration Stake, for joining the so-called Order of Aaron.

Ruth Elaine Von Atta, born March 31, 1926, female. Excommunicated July 18, 1945, in the San Jose Ward, San Francisco Stake, for apostasy.

Claude F. Weight, born March 3, 1879, high priest. Excommunicated July 17, 1945, in the Provo First Ward, Provo Stake, for joining the so-called Order of Aaron.

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On the Bookrack

(Concluded from page 560)

teller. He will win fame in the boggy field of literature, if he will view life as a whole, and not confine himself, as here done, to hospital wards. And there are healthy, red-blooded episodes within "Mormonism" to fill many a coming book.

It must be said, finally, that discerning readers of novels, within and without the "Mormon" Church, are heartily tired of books that caricature or malign the good people who wrested civilization from the western deserts. Especially is there a revulsion of feeling when this is done by the descendants of the pioneers.—J. A. W.

I DREAM OF THE DAY

(Caleb Milne. Longmans, Green, and Co., New York. 1945. 122 pages. \$2.00.)

FROM the letters of a sensitive young man who, rejected by the army because of poor eyesight, volunteered for ambulance work with the American Field Services, has been woven a deeply moving and poignant story of war in the East African campaign during its most critical period.

The book carries a preface from Marjorie Kinnan Rawlings in which she states in part, "One feels humble and a little frightened that such a man has died for us, untimely. . . . Shall we continue to kill off our Rupert Brookes, our Joyce Kilmers, our Caleb Milnes, and be as stupid as before?"

A gifted writer, he was moreover a keen analyst. One of the most beautiful of his letters becomes ironic in the clear light of logic. He had been driving some German wounded back from the front lines, and found a book that had fallen from one of the torn knapsacks. "In the shielded ray of my flashlight, I could read the title in that curious German script—'An Introduction to Mozart.' . . . I took the book back to the front with me that night, for written in the fly-leaf by my unknown passenger were two words, that, like music and medicine, were above enmity. They were Goethe's words: 'Mehr Licht,' more light!"

But the book is full of a natural humor. Listen to this: "I have never realized so acutely the excellence of American comfort as I do now. . . . Vitamins and bathrooms certainly do leave their mark, no matter what one thinks."

He had volunteered to help the fighting French under General Leclerc, and was giving aid to a wounded Legionnaire when he was struck by a mortar shell. He died around 4:30 the same day. In a letter which he desired to be sent to his mother in case of his death, he wrote, "Being forgotten isn't very important if the ideals and thoughts that one was made of go on and keep alive."—M. C. J.

MILITARY BOOK OF REMEMBRANCE

(Compiled by George R. Gyi. Bookcraft Company, 18 Richards Street, Salt Lake City. 64 pages. \$1.50.)

THIS book is beautifully produced, including pictures of the General Authorities of the Church as well as leading national figures, and excerpts from significant writings such as the Declaration of Independence, and the Gettysburg Address. There is plenty of room for writing of significant happenings in the life of a serviceman or woman, and space is provided for pasting clippings or what not which come to those in the service of their country. Of most interest to Latter-day Saints is the fact that a place is indicated for Church service and for ordinations in the priesthood.—M. C. J.

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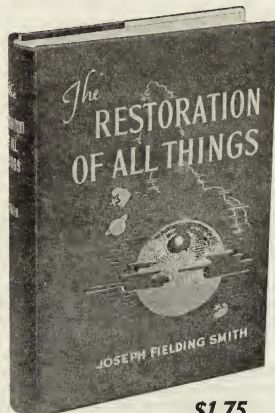
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—Joseph Fielding Smith.

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GUY TOOMBES, Managing Director



A GRACIOUS GESTURE

(Concluded from page 581)

"Where to?" she managed to ask, careful to put the right degree of nonchalance into the question.

"Beer joint. The girls want another drink, and this place'll slip it to us," Phil murmured, and Mary Lyn was dismayed.

The place they came to was isolated and small. The waiter put six foaming mugs of beer before them.

"I didn't order—" began Mary Lyn. "Nobody did, but you have to buy if you come in," Phil said. "Try it. It's only 3.2."

"No, thank you," said Mary Lyn. I asked for this, she told herself passionately. Now she was definitely sure that this was not the place, these were not the people for her, but there was nothing to do but stick it out, now.

All the manners, the apparent good breeding of the early evening were suddenly gone.

"I want to go home," she said to Phil.

"Sure," said Phil. "In a minute. We'll all go home in a minute."

But they didn't. The beer kept coming. It was worse than a nightmare to Mary Lyn. Finally she stood up, but Phil grabbed her wrist.

"Where are you going," he demanded.

"I must make a telephone call. My mother will be worried about me," she said, not caring now how many kinds of a "droop," they called her.

"This little girl wants to go home to her mama," Phil said melodramatically.

They started off, the car making a broad swoop that barely missed a telephone pole.

"If I live through this, I'll never again—" she prayed fervently as the car swerved and careened down the highway.

THANK GOODNESS, this interminable ride was getting her near home. Unfamiliar as she was with the city, she recognized one or two landmarks, and knew the general direction of home—the queer-shaped ice cream factory, and the curve in the road that snaked giddily downhill through a short park. At long last their own house was coming at her, their own front door, and her own mother's arms about her.

"Oh, Mary Lyn! Mary Lyn! What happened?"

But Mary Lyn couldn't stop sobbing to answer her mother's questions.

Early the next morning, she had recovered enough to tell her mother the whole sorry business. The telephone was ringing.

"Mary Lyn?" her mother answered.

The good crisp voice that came over the wire was familiar.

"I could hardly wait until morning to call you," said Regis King. "Thank goodness you got home safely. I've kicked myself all night that I didn't get you away from that crowd. What all kinds of a fool I was not to see it when I danced with you."

"To see what?" said Mary Lyn.

"That you were like you are. You must have thought me stuffy, and I'd never have forgiven myself if—I saw you refuse the drink when it was too late, you know. I saw you leave the dance. I told my sister about you, and she wants to have you to her party. Will you come?"

"I'd love to," said Mary Lyn.

"When you move into a new town, it is important to know your own kind of people," said Regis King. "And I have a funny feeling that I am right for you."

MORMON ENTERPRISE

(Continued from page 570)

after the inspection a banquet was being planned for the presidential party. The manager proposed that this banquet be served entirely of the products of the Chihuahua colonies, pointing out that such advertising would prove valuable to them. Joseph Bentley readily agreed to donate the produce, and the affair was a complete success. After the meal each minister was also presented with a few samples of colony products to carry home with him.

When the fair closed, there was no difficulty in disposing of the remaining produce at a good price, and the enterprising manager of the board of trade returned to Colonia Juarez with several hundred pesos in cash. Moreover, the Coyocan Fair opened up a thriving market for colony produce in the capital city which has lasted for half a century.

AN interesting sidelight to the Coyocan Fair was the meeting of Jo-

seph C. Bentley with Fernandez Leal, *Secretaria de Hacienda* in the Diaz cabinet. The meeting was arranged by D. W. Jones, resident agent of the Mexican Colonization and Agricultural Company in Mexico City. Mr. Jones carefully coached Mr. Bentley on the rules of Mexican courtesy, showing him how to bow on being presented to a dignitary, and then at the close of an interview, bow himself out, being careful not to turn his back. In vain Joseph Bentley protested that such conduct was so foreign to his nature that he could never execute it properly. Mr. Jones insisted that it must be done, as such was the custom in the Mexican capital and failure to conform would be regarded as an insult.

At the appointed hour Joseph Bentley was ushered into the office of Secretary Leal. He paused at the threshold, re-

³⁰This corporation was founded for the promotion of colonization in Mexico and financed partly by popular subscription and partly by Church funds. The company purchased large tracts of land from the Mexican owners and resold in small acreages to the colonists on long-term payments.

Mormon Enterprise

membering the instructions of Mr. Jones, then strode across the room and gave the surprised secretary a good American handshake. At the close of the interview, the two men again shook hands, then Joseph Bentley turned his back and left the room.

D. W. Jones was aghast. "Do you realize what you have done, Mr. Bentley? You have insulted the secretary! You have ruined everything!"

"I am sorry," said Joseph Bentley simply, "but I could not do otherwise. I am so awkward I could never have done that bowing and scraping. If I had tried, I would have stumbled all over myself."

Contrary to Mr. Jones' predictions, however, at the next meeting Secretary Leal proved as cordial as before. Mr. Bentley explained to the secretary that the reason for his conduct was not lack of respect but simply the fact that he was not used to such manners and felt that he was too awkward to bow gracefully.

"I knew it," said Leal. "That's all right, Mr. Bentley."

These meetings resulted in a warm friendship between the two men which lasted for many years.

Joseph C. Bentley was also granted a personal interview with Porfirio Diaz. The president expressed his admiration for the Mormon colonists, saying that their accomplishments appeared to him to be the result of the thrift and energy of fifty years rather than the mere decay that the colonies had been established.

Shortly after his return to Colonia Juarez, Joseph C. Bentley also received a fine, complimentary letter from the president, conveying his personal thanks to the colonists for the excellent manner in which they had established their colonies in Mexico and for their industry and good example.

—As related to the author by Joseph C. Bentley

Mother Joins the Force

(Continued from page 571)

son, Frank, is on a mission in Melbourne, Australia. He says, indifference is the hardest thing he runs up against. How do you find it?

"Well, ma'am, I can't say it's indifference here in this town, at least not altogether. Everybody seems so—well, sure of himself. Now take that old lady who said that everybody had a Bible; she started quoting things in the Bible about why the Latter Saints—"

"Latter-day Saints," corrected Mrs. Johnson.

"—Latter-day Saints are the true Church."

"Why, yes, that's what we believe."

The stranger looked up startled and choked on a piece of crust. Mrs. Johnson hurried after a glass of water.

After the calm was restored, the guest arose, "Well, thank you very much, ma'am; commissions selling

Bibles don't get a man rolls very often. Good afternoon, ma'am."

"Just a moment," Mrs. Johnson smiled at this frank declaration. "If you live in these parts you may want to drop in again. That is—how would you like to come for dinner, say Wednesday at six o'clock?"

"Well, if I wouldn't be too much bother, ma'am, I'd like it very much." He said a timid good-bye to the little boy and left.

Mrs. Johnson sat down and meditated until the other children coming in from skating reminded her that it was time to eat.

As Mrs. Johnson prepared dinner on Wednesday, she felt almost as nervous as a new missionary on his first day of tracting. Remembering dishes that Frank liked, she assumed the evening's visitor would enjoy them too. She instructed the children as to when to talk and when to be silent, when to do the dishes, and when to go to bed. The doorbell rang; ten-year-old Barbara assumed her role and graciously opened the door. "Won't you sit down, please? Mother will be right in—oh, yes, and may I take your hat and coat?" John, immediately

(Continued on page 610)

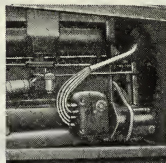


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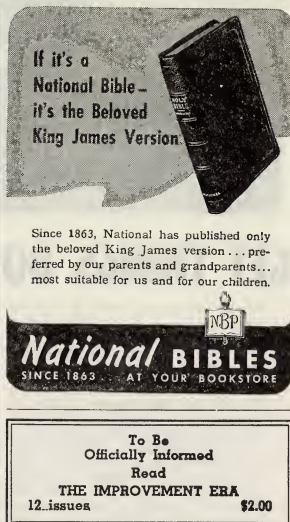
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Mother Joins the Force

(Continued from page 609)

friendly, came in with all but one lock of his obstinate hair slicked down in place. "Wanta see my treasure chest? Made it in Primary." Like any craftsman, John beamed proudly at the praise shown his work. As the merits of the Primary plan unfolded in John's eager voice, Mother Johnson put on the steam-
ing fare.

"Bring them in now, Dickie," she directed.

"Come an' eat; come an' eat," chirped the five-year-old. "I speak to sit by Mr. Missionary!" He took one of the guest's hands in both of his and led him to the table. "This is your place, Mr. Missionary."

"What is your name, anyhow?" laughed the hostess. "You know, we haven't even met you the usual way."

"Well, I don't really know your name, either. Funny, isn't it? I'm Swedish; my names John Johnson. Sorta common—"

"Say, that's my name, too!" John was literally amazed. "Just imagine, an' we come from different states, too."

This wholesale adoption was rapidly breaking down the reserve that natural shyness and strange surroundings had built up in the missionary. Soon the whole group were enjoying the innocent wisdom of the family's youngest. Mother never neglected to bring up some gospel point related to everything that was said: bread, the sacrament; absence of coffee, the Word of Wisdom; Daddy's appointment to a convention for the Mutual Improvement Association, right through dessert.

WHILE the children did the dishes, Mrs. Johnson started asking all the "most commonly asked questions" she could remember and even when an answer was forthcoming, she added the Latter-day Saint explanation by way of a remark. When the young guest was well tangled in the maze of information, Mrs. Johnson changed her tactics. "I hope we aren't keeping you from some other appointment. We all enjoy your company so much because Frank is about your age and the two of you have much in common."

"I really have enjoyed being here with the children around. My family is a long way off and being in a home for a while sort of takes the edge off being away."

Satisfied that her guest was not pressed for time, Mrs. Johnson suggested that he join the children in reading the Bible before they went to bed. "We're going to start the Sermon on the Mount tonight," she explained. "You know, Mr. Johnson, there are a few differences between these teachings as recorded here and as recorded in the Book of Mormon."

The young man looked puzzled. "Yes, the differences are few and small, but I think they are probably correct in the Book of Mormon because it hasn't undergone so many translations."

THE IMPROVEMENT ERA

MOTHER JOINS THE FORCE

"If you wouldn't mind, I'd like to know just what this Book of Mormon is. Lots of people around here talk about it just like it was a book of the Bible."

"I'll tell you about it. Do you mind waiting until the children have finished reading?"

When the little Johnsons caught their final cue and went to bed, Mother Johnson joined her guest in the living room. She explained the Book of Mormon and showed John some Bible quotations which foretold its coming forth and its purpose. John was a little skeptical, but his questions, hesitant at first, came faster and more eagerly.

Frank had remarked in his letters that too much material the first visit often frightened away a sincere friend. "If you're going to be out selling Bibles tomorrow, I'd better let you get some sleep. Perhaps we'd better save a few things for next time." Mrs. Johnson already had a guilty feeling that she had gone too far for the first real conversation.

John prepared to go. "Certainly much obliged, Mrs. Johnson. Thanks for the dinner and also for the very interesting discussion."

"Please come sometime when my husband is here," Mrs. Johnson said at the door. "He can explain things far better than I."

"I'd like to meet him, very much." He backed across the porch. "Well, goodnight, ma'am."

As Mrs. Johnson shut the door, she felt a little disappointed that her zeal had carried her so far. "After all," she thought, "no use in scaring him away."

TWO WEEKS passed without news from the Bible salesman. The Johnsons concluded with regret that the message must have fallen on stony ground. "Or," mother suggested, "I gave him an overdose the first night."

One morning, Dick, who had been enjoying the spring sunshine while playing car on the front walk, came running in all out of breath. "Mamma, he's coming back again; the missionary man is coming!"

Mrs. Johnson was flustered and happy when she opened the door. "John, I'm so glad to see you." She noticed he seemed tired and colorless as Frank used to look when he forgot his lunch and studied through the lunch hour. "Is something wrong? Come in and sit down."

John was agitated and played with his hat nervously. "Mrs. Johnson," he blurted out, "I haven't sold any Bibles lately; I haven't done anything but study and read and think—and pray. Mrs. Johnson, I want to know what to do to join the Church of Jesus Christ of Latter-day Saints." He sat down suddenly as though the declaration had left him without strength. "Whew," he said, "I feel a little weak; guess it's because I didn't have any breakfast."

Mrs. Johnson, overjoyed as she was by the announcement, didn't say anything. She guessed that breakfast wasn't the first meal that John Johnson had missed during the past two weeks and quickly brought in a glass of milk and some bread and butter while she prepared something more substantial. "Now, John, tell me more about this," she said as the last of the food disappeared. "I'm very glad about what you've already said."

"Well, that night when I came to dinner, you brought up a lot of things that I hadn't heard of before; an' I decided that if I was going to sell Bibles for a

few years, I'd better learn what it was all about. So first I studied the New Testament, and then I bought a copy of your Book of Mormon, and I read that through. Then I read them through together. When I got tired of reading, I just sat and thought about what I'd read, and then I prayed like you said Joseph Smith did. Well, I didn't get a vision, but I've got a feeling that's pretty strong that tells me I ought to join the Church and that the Book of Mormon is true—just as true as the Bible. The two sort of work together, if you know what I mean."

(Concluded on page 612)

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MOTHER JOINS THE FORCE

(Concluded from page 611)

Mrs. Johnson explained what steps John should take next. "I guess," she said, "that you won't be selling Bibles alone now."

"I'd like to go on a real mission like your son when I learn more so I can teach. I guess I'll write to Dr. Hanson and tell him he'll have to replace me; there ought to be work around here I can do. I was raised on a farm." He fingered the brim of his hat and shuffled one shoe nervously while the woman considered the problem.

"Go down to Larsen's store. I'll phone and tell them you're coming. I think they might need someone to handle their farm machinery."

His head in the clouds, John thanked her and left. Mrs. Johnson telephoned her brother, Albert Larsen, and explained what she had done. The store could use the boy until summer anyway, he told her, if he had what it takes.

Mrs. Johnson sat down and wrote to Frank:

Dear Son:

I have just a minute. Thought I'd tell you how things are at home. We are all busy and up to our necks in little things, but we are never too busy to think of you and your work. You might even say we are on a mission with you lately. Your victory is ours, and your problems are ours. And then, there are lots of missionary jobs yet to do at home. . . .

MORMON

(Continued from page 576)

them from the land of David. Because of the Gadianton robbers and the Lamanites there was revolution in all the land. Nevertheless, Mormon gathered 42,000 soldiers together and defeated a Lamanite army of 44,000.²⁸

At this time the Nephites partially repented of their wickedness, and Mormon rejoiced. His gladness was temporary however, for he soon discovered that the sorrow of the Nephites was not unto repentance, but rather the sorrow of the damned because the Lord would not grant them happiness in sin.

In 346 A.D., the Lamanites began making their incursions against the Nephites.²⁴ With force and cogeny, Mormon encouraged his people to fight for their wives, and their children, and their homes. The effect of his message is evidenced in the fact that with an army of 30,000, he defeated 50,000 Lamanites. With this initial success he gathered momentum enough to win a series of battles and regain the lands of their inheritance. In 350 A.D., he completed a treaty of peace with the Lamanites and the Gadianton robbers in which the Nephites were given the land northward even to the narrow passage which led into the land southward, and the Lamanites were assigned the land southward.²⁵

Mormon used a ten-year interim of peace to prepare for another struggle.²⁶ In 360 A.D., he received a letter from the Lamanite king stating that he was coming to battle against the Nephites. Mormon gathered his people together in the land Desolation by the narrow pass which led into the land southward. In the city of Desolation, Mormon defeated the Lamanites in 361 A.D. and drove them back into their own lands.²⁷

The Nephites rejoiced over their victory. They became so self-opinionated that they began to boast of their strength and to swear that they would avenge

the blood of their comrades who had been slain. Mormon called them to repentance, but his call found only deaf ears.

So intense did their hatred become that they swore by the heavens and by the throne of God, "that they would go up to battle against their enemies and would cut them off from the face of the land."²⁸

Because of their wickedness and abomination, Mormon wrote: "I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people."²⁹

For a period of twelve or fourteen years the Nephites and Lamanites struggled against each other. Under tremendous pressure the Nephites lost much territory.

Mormon, aware that the Lamanites were about to overthrow the Nephites, again accepted the position of commander-in-chief of Nephite forces. He knew however, that their cause was without hope, for he felt that God would not protect them in their wickedness. Mormon, like Carlyle, Lincoln, and Shakespeare, felt that justice for a recalcitrant nation might be delayed a day or two, but that punishment for wickedness was inevitable.³⁰

Finally, Mormon arranged with the king of the Lamanites for sufficient time to gather all his people together in the land of Cumorah. By 385 A.D., this had been accomplished, and the two armies were ready for battle. They fought with the sword, the bow and arrow, the ax, and all kinds of weapons of war.³¹ About 230,000 Nephites lost their lives in this battle of extinction. Only twenty-four Nephites survived, including Mormon and Moroni. Mormon was hunted and killed by the Lamanites between 385 A.D. and 400 A.D.³²

The evidence we have in the record would indicate that Mormon could not be classed with such a military com-

²⁴Ibid., 2:9

²⁵Ibid., 2:22

²⁶Ibid., 2:29

²⁷Ibid., 3:1-4

²⁸Ibid., 3:7

²⁹Ibid., 3:10

³⁰Ibid., 3:11

³¹Ibid., 3:12

³²Ibid., 6:9

³³Ibid., 8:5, 6

Mormon

mander as Moroni, the great Nephite commander who fought successfully against Zerahemnah, Ammonihah, and Ammaron less than a century before the Savior visited the American continent. At least there is no record of his having used the many kinds of strategy which Moroni successfully employed. Mormon fought a losing battle which he attributed to the wickedness of the Nephites. He seems to have lacked, however, the resourcefulness of Moroni in conducting his campaigns.

Though his people went down to destruction before his eyes, Mormon was recognized by them as the greatest military commander of his time.

Mormon left an imprint on his civilization as an historian, a religious leader, and a military commander. Fifteen centuries later his influence is being felt by hundreds of thousands.

A Mormon Wife

(Continued from page 575)

had always shown, he declared both in public and private, that the Manifesto was no idle gesture on the part of the Mormon people. It was a solemn declaration to the world from which there was no retracting.

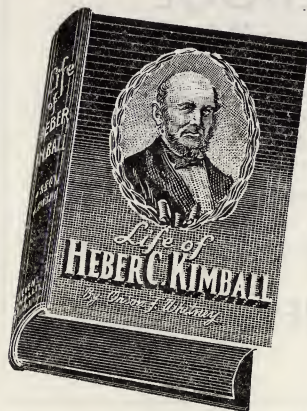
I SHALL hurry over the next two years of my mother's life which, because of my father's consideration, passed more pleasantly for her than she had imagined they would. But her course still appeared to her as an uncharted one, and life seemed meaningless. "What is the object of my life, and where lies my future destiny?" she asked herself over and over again. If only she could be needed! She did not know that the trials through which she was passing were definitely preparing her for a future sphere in which her role was to be as important as it now seemed futile.

She continued to live most of the time with her parents at Pleasant Grove, where life went on with its usual joys and sorrow. She experienced a detached feeling as though she were a lone spectator viewing a drama in which she had no part.

"Is this really my home?" she asked herself. "Are these the old familiar surroundings, or am I still in New York City viewing a play like *The Old Homestead*?" Though the drama being enacted before her eyes was of simple folk, in everyday surroundings, grim tragedy walked side by side with light-some comedy. Recording some of these contradictory events, she wrote in the spring of 1892: "The saddest thing I have to record is the death of little Rintna, one of Manie's twins. The darling babies were born only a few months ago. And the saddest part of all was that Manie's husband was away on his mission and could not get home in time for the funeral and had never

(Continued on page 614)

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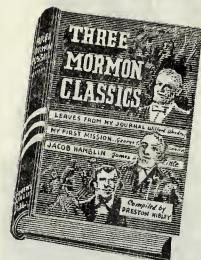
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A Mormon Wife

(Continued from page 613)

seen the tiny baby in all its short life. My brother, Ray, was married April 13th to Lizzie Wadley, who, I think, will make him a good wife. It seems so strange—a birth, a death, and a marriage all to record at one writing."

BEING well-to-do in those days, and not knowing that the "panic of '93" was just in the offing, Father spent his means generously. Several trips were planned for my mother, one of which my father was able to take with her. Coming as it did when she had been feeling so downhearted, it did her a world of good. Her happiness found expression in the faithful diary:

"October 14, 1891. I have now to record one of the most delightful trips of my life with my dear husband. We went to the northwest, down the Columbia River to Portland, and down the coast to San Francisco, then by train to southern California. I left Mary in Pleasant Grove, and it almost broke my heart to leave her, but I know she will be much better off with her grandmother than traveling such a long way when she is too young to enjoy such a trip.

"It was near the close of the season, so we were the only passengers on the boat and had perfect service. There never could have been anything more beautiful than that perfect day on the Columbia—the broad majestic river flowing on, the mountains towering on either side, the numerous falls, and everywhere the gorgeous autumn coloring.

"We spent several days pleasantly in Portland, the last a quiet, happy Sunday, walking about the parks and reading. Heber is reading aloud to me Victor Hugo's *Les Misérables*."

A short time later found the two at Del Monte. "We have about come to the conclusion that Del Monte is the most beautiful place on earth. Our rooms are very pleasant, looking out upon a lake with fountains darting up, oh! I don't know how high, and between the balcony and the little lake are bright flower beds, green lawns, and clean sanded walks. We never tire of strolling about this lovely place. There must be miles of beautiful flower borders filled with rare and lovely plants.

"One afternoon we engaged a team of pretty sorrel horses and took the seventeen-mile drive. It was lovely beyond description—the woods, the ocean, with the spray dashing over the rocks high into the air, the white sand, the blue sky, the clouds, the sunset, the profusion of beautiful flowers everywhere."

Upon her return, my mother wrote: "Found my baby well and lovely when I reached home, and I was wild to see her. I pass over the meeting—the tears, the smiles, and the kisses—and will only say I could have eaten her up, almost."

Too important to pass by is a note the following spring: "There was an

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A Mormon Wife

added interest to conference this year, as the capstone of the Salt Lake Temple was laid, April 6th. I went up on the highest pinnacle, and stood on the spot where the golden angel is to stand."

Early summer found my mother in New York City once more. When the summer heat became unbearable, she moved to one or another of the near-by beaches.

When in the early fall, after returning to New York, she received a telegram from my father, it was welcome news that she was to start for home. "I am thoroughly tired of New York," she wrote. "I have seen everything of interest that I care to see, and I shall be glad to say good-bye."

Yes, it was good-bye, not only to New York, but to one whole period of her life. Though she did not know it, those days of uncertainty, of moving from place to place with her baby, of bearing a name that was not her own, were over.

She was about to be needed.
(To be continued)

Evidences and Reconciliations

(Concluded from page 585)

further need be done. The new officer will probably grow in fitness, if he has the good will, faith, and prayers of the people. Moreover, the history of the Church shows that under the power of the Lord, weak men are made strong, and strong men stronger, to the joy of all. Any personal dislike should, of course, be overcome. Learning to love our neighbor is a sure path to happiness. Meanwhile, the Latter-day Saints know and trust their leaders so well that they are nearly always willing to accept their nominations, and to give those nominated a chance to succeed in the office, which is not for life. The unanimous support of our Church officers is really an indication of the united feeling of the people to carry forward the latter-day work of the Lord.

That the Latter-day Saints are a free people is further emphasized by the treatment given those who fail to keep the promises implied in their baptism. They are not cast out, nor held in ill repute. Apostasy and immorality are the usual causes that lead to excommunication. The purpose of the Church is to save souls. They who are weak should be helped into strength, and they who are straying, into the correct path of life.

Those who prate about lack of freedom among Latter-day Saints, either do not understand the Church and its organization, or are trying to cover up their own weaknesses.

The feeling of the people of the Church is summed up in the words of a vigorous thinker, and faithful Latter-day Saint: If we were not a free people, I would not be a member of the Church.

—J. A. W.

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Your Page and Ours

Dear Editors:

San Leandro, California

Of special interest to members of the Elmhurst Ward of the Oakland Stake and me were two articles that appeared in the *Era* recently. The first one was about the Brazilian author Erico Verissimo and the second one was "The Verrills Join the Church."

For the past two years our adult special interest class in Mutual has been studying "Latin American History and Culture." Here, we have many opportunities for outside help through the Pan American Association. We have had several notable persons as guest speakers who have given us firsthand information regarding the problems of the different Latin American countries. . . .

For the past two summers I have seen Mr. Verissimo during the six weeks summer sessions at Mills College. He has been conducting in Brazilian Literature and is returning to Brazil this winter.

When I received the copy of the *Era* with the article about Mr. Verrill I took it to Mills College and showed it to some of the professors who have been using his books and who think very highly of him. Naturally they were interested in the fact that he had joined the Church. . . .

Sincerely yours,
Meda B. Soares

Dear Editors:

I AM most interested in your story of Augusta Winters Grant, and I hope there will be more.

My home was also in Pleasant Grove, Utah, and, as a child, I played near the grave of the little brother, Nathan, who was mentioned in the first chapter. It was behind the house, with a fence around it, and a grapevine over it. Although the house, fence, and all are gone now, I believe I could walk very close to the place.

I remember many other of the incidents related by other pioneers—the Holmans, Wests, Browns, Foutzes, Whites, Clarks. In fact, I think Pleasant Grove had many outstanding pioneers and may their memory live on forever.

Jessie N. Lusk

A budget is a method of worrying about money before you spend it, as well as afterwards.

Money will buy a dog, but it won't buy the wag of his tail.

"You cannot do wrong without suffering wrong."—Emerson.

Dear Editors:

I'd like to express a little of what the *Era* means to me.

Between the covers of your magazine,
I hungrily pursue, with eager eyes,
The Prophet's words; for I have seen
Therein the words of life. I rise,
And go about my tasks with hope renewed,
To meet this strange new life of mine;
For in those words I have pursued,
I've found communion sweet with the divine.

Gladys Pratt, S2c

All Wet

"What is the chemical formula for water?"
"H I J K L M N O!"
"What on earth are you talking about?"
"Well, yesterday you said that it was H to O."

Could Be True

Man is not rational—he keeps looking for home atmosphere in a hotel and hotel service at home.

Oh, Oh!

Gerald: "Say, Jimmy, would you marry a beautiful girl for love or a homely girl for money?"
Jimmy: "Why the beautiful girl for love, of course. By the way, what's this homely girl's name?"

"I've been trying to see you all week. When may I have an appointment?"

"Make a date with my secretary."

"I did, and we had a grand time, but I still want to see you."

Grafter: One who chisels a career instead of carving it.

Overseas Packages

THE Office of War Information informs that all Christmas packages for overseas delivery must be mailed between September 15 and October 15. The packages must not weigh more than five pounds or measure more than thirty-six inches around. One package a week during this period may be sent without a request from the serviceman.



CHORAL GROUP COMPRISED OF L.D.S. BOYS FROM NORTH CENTRAL STATES MISSION

More than seventy-five Latter-day Saint boys have carried their testimonies of the gospel with them into their lives in the armed forces and have organized into two groups under the supervision of Elder E. Owen Hansen, president of the South Dakota district of the North Central States Mission, at Sioux Falls, South Dakota. They have organized a choral group of twenty-five which has sung at a local church where many favorable opinions were given the musical ability of the men as well as compliments to their appearance as healthy, clean American men. Voyle B. Sorenson of Aurora, Utah, has been directing the group. At the branch conference sessions Sunday, June 18, half a hundred L.D.S. servicemen were in attendance.

General Hunger

never surrenders!

IN peace as in war, hunger is our common enemy—awaiting the moment to strike, when supplies are running low. The President and War Food Administration have repeatedly called for increased food production and food preservation — particularly for home canning.

Regardless of conditions elsewhere in the nation or world, homes with a good supply of fresh canned fruits on basement shelves have a better chance to provide nourishing, appetizing diets than homes relying on supplies obtainable from day to day at the corner store—in spite of the fact that your grocer is doing a great job of food distribution.

Be sure to get and properly use your full share of canning sugar.



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